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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., June 5, 1924

NEW SERIES
VOLUME XXVI, No. 25

Ready wit sometimes means shallow wisdom.

Mrs. R. B. Satpleton will become matron in Fruitland Institution, a Home Board school at Hendersonville, N. C., beginning her work in September.

Dr. B. H. DeMent, President of the Baptist Bible Institute, is spending the summer at Ridge Crest. Most of the professors will be in revival meetings.

There are said to have been 7,000 marriages and 9,000 divorces in Constantinople since January 1st. This is attributed in the news dispatch to the new freedom given to women.

The retirement of Dr. L. O. Dawson from the pastorate at Tuscaloosa after 32 years to accept the chair of Bible and Church History at Howard College leaves the honor of long pastorates to Brethren Boyce Taylor at Murry, Ky., Geo. W. Truett at Dallas and A. U. Boone at Memphis, in the order named.

Some one remarked that the money used in tobacco smoke at the Southern Baptist Convention would go a long way toward paying the debts on our boards. Is it an answer for a smoker to say he has paid his pledge? Maybe we haven't got to the bottom of the stewardship question yet.

The Education Commission has offered to give Clarke College \$25,000 for the erection of an administration building on condition that friends at Newton give \$16,000. There is \$9,000 available also from insurance on the one burnt last winter. At the commencement banquet last week \$5,000 of the amount from Newton was subscribed.

Rev. Chas. A. Moses of Cambria, Va., and a graduate of the Baptist Bible Institute, New Orleans, La., died at the sanitarium, Bluefield, W. Va., on May 15, 1924, after an operation for appendicitis. At the time of his death he was pastor of the Baptist Churches at Northfork and Elk-horn, W. Va. Many friends will mourn the going of this beautiful and useful Christian character.

We know of only one thing which the conscience of a Christian is so elastic as in the payment of a campaign pledge; that is in the matter of returning a borrowed book. We have loaned a good many books through the years and we believe it is safe to say if one in ten is returned without raising a racket it is a good average. Why is it that most folks have a blind spot on the eye of conscience just here?

An unusual occurrence was when Brother Le-Roy, a Dutchman, returned to his native land to lead his father and mother, far past eighty years of age, to Christ. The unsaved condition of his parents rested heavily upon him. He shipped as a sailor to Amsterdam. His parents were not aware of his intentions, or that he was coming home. For four days he did nothing except to hold religious services in the home. Advices have reached us that the old people were happily converted. It is much to the credit of the Baptist Bible Institute that among the students there is such passion for soul saving.—B. B. I. News.

Pastor Boston of Winona begins a meeting in his church June 15th. He will have with him one of his brothers to preach and another to lead the singing.

The A. M. E. Church threatens to go on strike against the Republican party unless they change their policy and show the Negroes more consideration.

Gipsy Smith, Jr., preached the commencement sermon for Millsaps College last week, and the trustees conferred on him the honorary degree of Doctor of Divinity.

Prof. Kalinowski and Rev. L. Bracey Campbell received the degree of M.A. at Mississippi College. The honorary degree of D.D. was conferred on Pastor B. H. Lovelace and that of LL.D. on Prof. E. L. Bailey of Jackson, who is a Mississippi College alumnus.

We are sorry to lose Brother G. W. Holcomb from Mississippi, where he has been a faithful minister of Christ. He goes from Carriere to Bauxite, Ark., where he says that Pastor Treadwell has just been in a great revival. One hundred were added to the church. Brother Treadwell was graduated at Mississippi College some six years ago.

Although four prominent bishops of the Southern Methodist Church oppose union with the Northern Methodists, it seems certain that the union will be effected as Northern Methodists have voted favorably on the plan and Southern Methodists will have a General Conference in July practically to ratify it. It remains to be seen whether it will result in any benefit to the Methodists and to the world.

Great damage was done by a storm which passed over the southern part of the state Monday night of last week, the church at Collins being demolished. But the greatest loss was the death of some of our dear people, among whom the names of Misses Jane Mosely Robertson and Sara Myrtle Bass of Collins. Others were injured. Our hearts go out in sympathy with the friends who are bereaved.

It was our privilege to get inside the dining room where the banquet of old students of the Seminary was being held in Atlanta, but as all seats were taken, a good company of us could not remain, much to our regret. On another evening we barely got in to a banquet of students, faculty and trustees of the Bible Institute, which was amazing in the size of attendance. We have rarely heard so many good speeches. These and similar banquets of other groups furnish fine social occasions at the Convention.

How would you like to be a fellow helper in many revival meetings this summer? It can be done. Prayer is second to no factor in all our work. You may pray for as many as you know about, and will. For this reason it would be well for brethren to send to the Baptist Record an announcement two weeks before hand of meetings expected and let them be put upon the prayer list of our people. Just now Dr. J. T. Christian is in a meeting at Collins, aided by Dr. R. P. Mahon, and Pastor H. D. Wilson is in a meeting at Wiggins, assisted by Dr. H. L. Martin.

One of the Bible classes of the First Church, New Orleans, will send Mr. and Mrs. George Savelle, of the Baptist Bible Institute, as missionaries to Brazil.

We rejoice that Miss Elizabeth Keithley's health is sufficiently restored to permit her returning to her work in China. She was compelled to relinquish her school work in Shanghai a few years ago on account of having Asiatic cholera, but will sail from San Francisco on the nineteenth of August.

Dr. M. E. Dodd of Shreveport will be with Pastor A. S. Johnston in a tent meeting at Mt. Olive July 8-15. An effort is being made to enlist the co-operation of every Baptist Church within twenty miles, and they will find in this meeting a rare opportunity. Brother Johnston will lead the singing.

The State Democratic Presidential Convention which met in Jackson last week elected Governor Noel chairman and passed resolutions favoring strict enforcement of all laws and opposing any modification of the national prohibition laws tending to decrease their efficiency. Five men and three women were elected delegates to the National Convention to meet in New York.

The program is about complete for the Baptist Encampment at Gulfport, August 1-8. Besides inspirational addresses every day there will be daily conferences in the work of Sunday Schools, B. Y. P. U.'s, W. M. U.'s and all denominational work. Among the speakers are Dr. Scarborough, Mr. Harry L. Strickland, Miss Mallory and probably Dr. G. W. McDaniel. It is probably the best place in Mississippi for wholesome recreation. Two piers will be at the service of those who love the water. There will be no mixed bathing.

The address to the graduating classes of Mississippi and Hillman Colleges on Monday night, May 26th, was by Secretary D. M. Nelson. His subject was "America's Next Conquest". This is the victory over ignorance. It was replete with eloquence, information and inspiration, just such as young people enjoy and need. Presidents Provine and Berry were very happy in exhibiting the biggest and in some ways the best classes their colleges ever sent out, more than a hundred in all. There were seven young women receiving degrees from Mississippi College, all of them with distinction or special distinction. In this class also are some of our finest ministerial students who stand high in their class work and in the esteem of their fellows. Students in various classes who were awarded medals and other prizes for oratory, scholarship, athletics, etc., were Messrs. Hill, Aultman, Allen, Holliday, Vanlandingham, Bailey, Hester, Smiley, Stewart and possibly others whose names we did not get. Among the Hillman students who came in for special honors were Misses Agnes Anderson, Estell Varnado, Mary Belle Biggs, Grace Knight, and Ellen Brock. The banquet brought everything to a happy conclusion in the "wee sma' hours", with speeches by toastmaster Dr. Sidney Johnston, F. M. Coleman, L. B. Campbell, O. H. Barnett, L. G. Gates, J. T. Wallace; music by the quartette and orchestra and Mr. Doty; and refreshments by the ladies of the church.

IS THE CONVENTION DELIBERATIVE?

By John Jeter Hurt

I have not missed a session of the Southern Baptist Convention in twenty years. I cannot agree with those who would maintain that the Convention is no longer a deliberative body. It comes as near demanding all sides of a question before voting as any body I know. It is not tedious in its deliberations, like the United States Senate. Neither does it accord to any man's words the reverence which a jury pays to the deliverances of its judge.

But to say that 5,000 men like those who met last week in Atlanta can be swept from their feet by oratory is to throw in jeopardy one's own reputation for making correct diagnosis. Those who make up the membership of our Convention are the sons of Freedom, and they exercise the rights and privileges of freemen.

What are some of the facts in evidence?

1. Let us bear in mind that many of the new measures which come before the Convention have already been debated pro and con in the meetings of some representative Board, and, in addition, has had to run the gauntlet of a Committee appointed by the Convention, consisting usually of one member from each State.

2. Other measures, if they come before the body in the form of resolutions, must go automatically to a Committee on Resolutions, raised at the beginning of each session. The writer can bear testimony that in Atlanta this Committee was in session often, two of its sessions lasting from early evening to near midnight.

3. The By-Laws of the Convention provide that one-fourth of all time allotted to speeches affecting the work and the policies of the Convention shall be allotted to undesignated speakers on the floor of the Convention, if they desire to use it. Thus any one of the multitude of messengers has his opportunity to be heard, and the alacrity with which they grasped their opportunity in Atlanta was heartening and prophetic.

4. Even after Boards or Committees have submitted their recommendations the Convention exercises its freedom and discretion. At the recent sessions in Atlanta—

(a) It fired questions at the Chairman of one Committee forty-five minutes before it was willing to vote;

(b) In one instance it recommitted a report with instructions looking to clarification;

(c) In another instance it discharged a Committee appointed a year ago, because its members could not approach unanimity in their recommendations, and raised another to consider the same questions a year longer;

(d) In still another instance, it refused to make a fresh deliverance on a matter of far-reaching import,—preferring to raise a special Committee to deliberate for a year, in order that its conclusions might furnish the basis for further deliberations of the body;

(e) It disposed finally of a matter which had been under consideration by the body for four years.

All groups with which I am familiar, including churches, base their deliberations concerning new matters upon investigations and recommendations of Committees. The Southern Baptist Convention is not distinctive in this respect. There is no doubt in my mind about its being a deliberative body,—even though it sometimes goes against my deliberations. The members of the Convention are keen-witted and quick. Their enthusiasm seldom out-reaches their judgment. On the other hand, they do not confuse tedium with wisdom. I would rather talk nonsense anywhere on earth than before these thousands of minds which have been trained to pick flaws as well as to organize ideas.

There is very, very much to be gained by bringing the full impact of our nearly four million Southern white Baptists upon the tasks which now confront us in such a way as it can be expressed through the Southern Baptist Convention. I doubt very seriously the wisdom of jeopardizing

the work of the Convention by questioning continuously its competency to think. Certainly no such question should be propagated unless there is adequate evidence to support it. Jackson, Tennessee.

WHAT OF A CREED?

That was an interesting paper in the Record, "The Baptists, and Their Mission to the World From the Bible Standpoint", a deliverance by Rev. J. L. Boyd. I am in hearty accord with most of what Brother Boyd says. But it seems to me he is unduly fearful of creeds. A creed in the hands of a state church backed by civil power has in the past been destructive of religious liberty. But the trouble was with the state church; not in the fact of a creed. There can be little, if any, religious persecution where no state support, financial or otherwise, is given a particular religious body. Baptists are free and independent people, both as individuals and churches. They have no ecclesiastical power among them to enforce any doctrine; nor do they desire any such power.

However, a creed means simply what one believes. And every thinking mind has a creed. Baptists are thinking people; therefore, Baptists have a creed or creeds. In fact, Brother Boyd sets forth some positions Baptists take, and, in so doing, he states a Baptist creed. But if there is any ground for objections to the term "creed", let us call it a confession of faith. And I am persuaded it would be well worth while for Southern Baptists to have a new statement of their doctrinal beliefs, setting the denomination right among themselves and before the world on modern religious issues. I believe we should have such statement or confession covering the whole field of our doctrinal beliefs. I submit that it is not sufficient to say we believe in the New Testament and make it the rule of our faith and practice. Other denominations, even the Unitarians, claim so to believe. How do we know there are differences between Baptists and others, apart from the statements of their particular beliefs? Naturally, I believe one approaching the Bible with an open mind will become a Baptist. But we are confronting not a theory, but a condition. Others claim so to approach the Book, yet there are radical differences between our interpretations of its teaching.

Of course, our position as a denomination is made fairly well known by the pronouncements of our preachers, teachers and writers. Furthermore, the great address of President Mullins in the Kansas City Convention, May or last year, being approved and ordered published by the body, has practically become a Baptist confession of faith. Yet probably that notable paper is not quite inclusive enough for a satisfactory confession. And as it is sent forth to the world there should be appended the scripture references which furnish the basis for each position taken. Let me here without amplification or argument give some good results to come from an adequate and Convention statement of our doctrinal beliefs, as the situation appeals to me:

1. It would clarify the doctrinal atmosphere and cause some few to see they are not Baptists, except in name, and would lead them to go out from us.

2. It would enable many who bear the name Baptists to study the Bible and our position anew, and be able to give a more intelligent reason for their faith.

3. Many of other names would, understanding our position and studying the Scriptures anew, see they are Baptists and come to us.

4. It would be an edifying and unifying agency among us, affording a rallying point and pole star to guide in the study of the Scriptures.

5. Confident of our scriptural soundness, I believe such a confession would make a decided impact on the religious world and a strong appeal to unregenerate humanity.

6. It would give ample basis for our enlistment and evangelistic appeals.

—H. D. Wilson.

NEW ORLEANS HOSPITAL

By W. W. Hamilton, New Orleans, La.

To a Virginian now working in the greatest mission field in the South it is puzzling that the "Religious Herald" should evince such repeated and persistent opposition to spending Baptist money from Virginia on a missionary institution in Louisiana, and speak no word against spending Baptist money from Louisiana on a mission school in Virginia. The report of the Home Board for this year shows "Bluefield College—Gift—\$42,000.00". Total expenditures by the Home Board for Virginia, \$53,999.74; total for Louisiana, \$35,784.93.

As a member of the committee which helped in the placing of this most needed mission school the writer rejoices that it was given to Bluefield and the decision as far as he is concerned was reached largely because he believed it would have there a strategic missionary location for the most far reaching usefulness. Baptist money given through the Home Board is being wisely spent in such a school at such a place.

The same would be far more true of the New Orleans Hospital, if Home Board money should be so applied. In the "Herald" of May 22, the editor seems to have overlooked the fact that at Kansas City the hospital was placed in the hands of a Commission, (though the enterprise was taken up ab initio by the Home Board with New Orleans,) the committee making this recommendation, as the writer understood, because of opposition to the Home Board doing hospital work, and because not to relieve the Board would maybe injure it among Baptists in some of the more eastern States. The editor says that he is not aware of the change made, and that "the business is still in the hands of the Home Board and the instructions have not in any way been modified or amended." We are surprised that the editor should have overlooked a matter so vital and of such interest.

The "Herald" says as to the hospital "that whatever money went from Virginia for that purpose was included in the allocation to Home Missions and that on the Home Board could rest the responsibility which the Convention had put upon them of dealing with that enterprise." How are we to satisfy our good Dr. Pitt? It wasn't right in his eyes when the Home Board had the hospital, and so it was changed at the Convention last year. Now Dr. Pitt says that "this policy is unwise and if persisted in will prove costly to the work of our great Southern organization." So it isn't right this year because the Home Board is out of it. What are we to do?

Two Convention committees of one from each state made unanimous recommendations at Atlanta on the subject, and their reports were adopted without a dissenting voice. The unusually large and representative "Committee on Future Program" also made unanimous report as to the hospital and so far as the writer heard not an objection was raised in the great Convention and not one voted against it. We hope Dr. Pitt will be Baptist and democratic enough to go with the overwhelming majority of his brethren. Surely no possible exception can be taken by him to the action of the Convention when it modestly "requests the states in the interest of exercising the spirit of co-operation, the interest of a unified program and in the interest of all our Convention causes, to leave the percentage of South-wide funds to this Convention or its General Committee."—Religious Herald.

We have received from Mr. Henry H. Sweets, Manager of Westminster Teachers' Bureau, a copy of a booklet entitled "The Church and Its Students in State Institutions of Higher Education". It is full of valuable information about the efforts of various churches to minister to the students in state colleges and relate them to their churches. Everybody interested in this matter would do well to write to Mr. Sweets at 410 Urban Bldg., Louisville, Ky. We do not know the price of the book.

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WHY THEY ARE BAPTISTS

Address by W. J. McGlothlin, D.D.

There are two types of Baptist extremists. One type is belligerent, pugnacious, and sometimes unbrotherly to Christian people of other names, acting as if all truth and all virtue were monopolized by the Baptists. The other type act as if they had no love for their denomination, no sense of loyalty or appreciation to those of their own faith and name. They boast of their liberality and take pleasure in saying that one thing is about as good as another, and one thing about as true as another. The former class tend to drive others away from us and create for our denomination a reputation for narrowness, bigotry, and unloveliness. The latter class are usually of little use to us or to others. Loyalty to our own is one of the finest of all human virtues, and the soul that is not stirred by special love for its own is usually too shallow to have real convictions or a deep sense of obligation in any direction. Loyalty does not prevent us from seeing the weakness and defects of our own, nor does it close our eyes to the strength and the excellencies of others. Indeed, the calmness which comes with strong conviction is the best state of mind for recognizing the excellencies of other people. I love to see a man loyal to his family, loyal to his community, loyal to his nation, loyal to his own religious denomination. That Baptist pleases me most who walks in the middle of the road thanking God for all truth and goodness wherever they are found, who is not belligerent toward others nor apologetic with regard to his own.

In order to understand the position of the Baptists today, it is necessary to glance briefly at the history of Christianity as a whole. The Baptists believe that they are reproducing in all essential respects the original Christianity of the first Christian century, when the Christians were under the leadership of the Master himself, of his apostles after he was gone, and of Paul and his companions who were converts of the next generation. We believe that that original Christianity is the best Christianity that the twenty centuries of Christianity have produced, and that the Christian world will be efficient, united, free, and happy in proportion to the measure of its reproduction of that early Christianity. We believe that Jesus our Lord knew what was best for the world, and gave it to us. We do not pretend for a moment that we have attained our ideal, but we do maintain that we are trying to reproduce that Christianity, and we pledge ourselves for a continuation of that effort.

Looking at the New Testament broadly, what do we find? In that first Christian century, we find that men who themselves believed in the Lord Jesus Christ went about proclaiming him; that they baptized those who repented of sin and accepted this gospel as the guide of life and the hope of heaven; that they sought to live in accord with the principles laid down by Jesus during his public ministry, and continued to celebrate the Lord's Supper from time to time; that they organized the brethren and sisters into groups, or churches, with appropriate officers, wherever there was a number of disciples sufficient for such an organization; that they cherished the hope of bodily resurrection to an eternal life of happiness with God and Christ. These were the essential features of early Christianity. It was preeminently a missionary religion. It was democratic in organization. It was based wholly upon the grace of God in the Lord Jesus Christ accepted by the faith of the individual. This is the Christianity that we are now trying to realize. It is this effort which distinguishes us from others, and binds us together into a denomination.

But it must be remembered that all of the early Christian converts came from Judaism, or from the Gentile religion, whose ideas were very different from those of Christianity. Now it was quite natural that many of these converts did not completely emancipate themselves from the religious views and practices which they had brought with them from children, but carried them into the Christian churches. Moreover, the churches were

situated in the midst of a world of Judaism and Gentilism and were naturally affected by their surroundings; there were no Christian schools for the training of leaders, and each church, after the missionaries like Paul and Barnabas passed on, was compelled to depend upon such leaders as it could develop out of its own members, and for many years they did not have the New Testament as their anchor and guide. Under these circumstances, it is not strange that Christianity soon began to drift from its original moorings. The first important change was in the meaning of baptism. This ordinance, as practiced in New Testament times, set forth at the beginning of the Christian life faith in the death, burial and resurrection of Jesus, belief in a profound spiritual change in the believer which can best be symbolized by a death, burial, and resurrection, and faith in the resurrection of our own bodies at the end. But both Jews and Gentiles had more or less similar ceremonies which were believed by them actually to wash away sin, and it was very difficult for them to emancipate themselves from these inherited conditions so as to get the spiritual conception of baptism. Consequently, we find early in the second century that there are Christians who believe that baptism is necessary to salvation, and within two or three centuries that belief has almost completely mastered the Christian world, and today millions, yes, hundreds of millions, of Christian people are confident that without baptism salvation is impossible. In fact, the great majority of the nominal Christians of the world are committed heart and soul to this conviction.

Another change in baptism directly related to this first fundamental change in its meaning was the early rise of infant baptism, and of pouring or sprinkling in the place of baptism. When parents were convinced that baptism was necessary to salvation, they quickly insisted upon the baptism of their sickly children who might be overtaken by death in early years. Hence we find infant baptism by the end of the second century, and the practice grew so rapidly that by the sixth or seventh century almost all Christians practiced it for all their children, whether they were sick or well. Again, if baptism was necessary to salvation, it was important that the sick adults should be baptized before death overtook them. Consequently we find by the middle of the third century the beginning of pouring in the place of baptism, and in the course of the years this practice was further modified into sprinkling, and so the various forms of baptism used in modern times gradually arose. But those who spoke Greek, the language of the New Testament, never changed the form of baptism and still practice immersion. The whole Greek Catholic church immerses its infants.

In somewhat the same way the meaning of the Lord's Supper was gradually changed from that of a simple memorial meal, symbolizing the broken body and poured out blood of Jesus, into a mystical ceremony, in which the bread and wine were supposed to be changed into the actual glorified body and blood of Jesus Christ, so that they were no longer bread and wine, but the actual living Christ, to be worshipped as well as eaten and drunk.

Again, the early churches were democracies, the conception of membership being that of brothers in the family of God or body of Christ. Democracy, therefore, is of the very essence of church organization and government, but the ancient world had known up to that time nothing of real democracy. The Roman Empire was an autocracy, and all other political units were either autocracies or aristocracies. The democratic ideal was very difficult for the ancient world to understand or realize, and so we soon find the churches losing their democracy and passing under the rule of bishops. In the course of the centuries one of these bishops, that of the capital city of Rome, came to be regarded as an absolute autocrat, and infallible—the representative of Christ upon earth. This is at the present day the conception of the Roman Catholic church, in which there is no trace of democracy left.

Further, the conception of the officials whom we find in the churches of New Testament times was that of simple ministers, or servants of the church and of God; but the other religions of the ancient world all had priests, who were supposed to have supernatural powers. The word "priest" is nowhere in the New Testament applied to a church official, but in the second century we find the word priest and the office of priest creeping back into the churches, evidently absorbed from Judaism and from Gentilism, and no change perhaps was more fateful than this one.

In this and in other ways, through processes extending over centuries, the New Testament churches were gradually transformed into the great Catholic churches of the Middle Ages—the Greek and Roman—and New Testament Christianity practically disappeared from the earth. Moreover, these tendencies were greatly strengthened by the gradual disuse of the Bible. Greek and Hebrew, in which languages the Bible was originally written, gradually became dead languages which were not readable by the people. The Bible had been translated into Latin and one or two other languages in the early Christian centuries, but they also became dead languages; consequently, the Bible became practically an unknown book, so far as the people were concerned, and throughout the Middle Ages even the priests knew very little about this book. Certain extracts were used in the Latin language and old Greek language in the public worship, but the book as a whole was almost wholly lost for centuries. Then the great revival of learning in the fourteenth and fifteenth centuries again aroused interest in the Bible. Translations into the spoken languages of that day began to be made, and the people again had access to the treasures of God's book. As a consequence, dissatisfaction with the Catholic church began to rise rapidly, and finally one of the greatest Christian men of all times, Martin Luther, arose in Germany to use the Bible and popular preaching to crush the Catholic church in much of his native land. It was this man who more than any other broke the chains that had been laid upon the human mind, and again let in the light of the gospel. He was assisted by other great men, like John Calvin, John Knox, and others, who carried his work into other lands, modifying his teachings, more or less, as the movement spread. Thus out of the fragments of the old Catholic church, new so-called Protestant churches arose, such as the Lutherans, the Calvinists, the Anglicans, etc. These great reformers overthrew the pope and the Catholic church in many lands, restored the Bible to the masses of the people in their own language, and made many other important changes, without, however, coming back completely to original Christianity as we find it in the New Testament. They established State churches instead of the churches of the New Testament; they did not go back to Biblical baptism, and not always to a Biblical conception of the Lord's Supper and the officials of the churches.

Along with the great reformers and their parties mentioned above arose a smaller and more radical party who insisted that the New Testament model must be accepted in its entirety, and must be restored in practice. In undertaking to effect this complete restoration of original Christianity they became critics and opponents of Luther, Calvin, and all the other reformers of that time. They insisted that baptism must be administered only to believers, and that infant baptism must therefore be abolished; that the church must be separated from the state and regain its independence; that the officers of the church must be ministers and not priests, after the model of the New Testament; that the Lord's Supper must be simply a memorial ordinance. Their rejection of infant baptism and their practice of re-baptizing those who had been baptized in infancy caused them to be called Anabaptists, which means re-baptizers, and this term was applied to them down into very recent times. Finally the prefix "ana" was dropped, and they came to be called, as now, simply Baptists. Thus arose in

(Continued on page 6)

The Baptist Record

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P. I. LIPSEY, EDITOR

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give your old address as well as the new when writing us for a
change. If you do not send in your renewal your name will be
dropped from the list.

Obituary notices, whether direct or in the form of resolutions of
100 words, and marriage notices of 25 words, inserted free. All
over these amounts will cost one cent a word, which must ac-
company the notice.

ABSENTEE PASTORS

This is one of those subjects which being chronic, occasionally also becomes acute. It may be said that the New Testament knows nothing of absentee pastors. That is, it is a condition that has arisen since the days of the apostles. It has no precedent in scripture and so there is no specific condemnation of it. In Paul's day he was accustomed to ordain elders in every church. He didn't carry a supply of them along with him, and he didn't have a reserve behind him to draw on, but he had to find them in the place where a church was started, or to put it in other words, the Lord raised up from among the converts certain men who showed evidence of fitness for the office. This fitness was recognized by the church and the apostles and the men were forthwith put to work.

It would probably be an improvement on our present condition if this custom were more observed today. But it is not necessarily a fixed rule. However, it is almost certain that the New Testament never contemplated the custom of having churches served by pastors who live somewhere else. This is so in accord with common sense and the nature of things as to make argument unnecessary. Nobody would hold that other things being equal a man who lives at a distance can serve a church as efficiently as one who lives in the midst of the people. If he is worth anything to the church one day in seven, he ought to be worth a great deal more seven days in the week.

There are temporary conditions which may make it impossible for the time being to secure the residence of a pastor. But these conditions are almost certainly temporary and ought not to be allowed to continue. There may be certain exceptional conditions where the service of a man from a distance may be more effective than one who is close at hand. But those conditions are certainly exceptional.

We are writing this because we believe that some, yea many, churches in Mississippi today are suffering seriously, perhaps irreparably, from the efforts to give long distance service to a congregation. In many country communities it is a tragedy which is sapping the life out of the church and letting thousands of people go unshepherded or unsaved, because no preacher ever brightens their hearth and home. It is doubtful if half of the white people in Mississippi have ever had a preacher in their home and their development is impossible without this personal ministry. People are unsaved because no preacher ever spoke to them about their souls.

But country churches are not the only ones without the ministry of one living in their midst. Some of the deadest churches it has ever been our painful privilege to see are those who have preaching on Sunday and no further service from the minister. The very houses have the echo of an Egyptian tomb. The singing is like the wail of a lost wind. All the work of the Sunday School is as dry as burnt toast, and to preach to them is like speaking into the cavernous depths of an empty cistern. It is the duty of these churches to strengthen the things that remain and are

ready to die. This condition ought to be remedied before it is past redemption. Every church ought seriously to consider whether it is not immediately necessary to have a pastor in their midst.

PASSING OF THE PRAYER MEETING

In our judgment there is no more serious subject for serious meditation in our religious life today than the prayer service of the churches, usually held in the middle of the week. It is not a new subject, but one that becomes increasingly important as the activities of our churches increase. As we lengthen the cords, if we do not at the same time strengthen our stakes, then something is in great danger of a collapse.

In many churches the prayer meeting is as dead as a door nail, just a few persons holding on to it through sheer sense of loyalty, keeping the institution going with a vague sense that if it is given up entirely the fires of spiritual life will perish completely. It is like preserving a remnant, like the clinging of a few olives, "Two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof." (Isaiah 17:6.) It is pitifully disheartening to the best members of a church to see a situation like this. In some cases all effort to have a prayer meeting has been abandoned. In either case there is about as much taste in the church service or preaching as you would get by eating figs in a dream.

But some churches and preachers think they have solved the problem of the prayer meeting satisfactorily by substituting something else for the prayer meeting. The preacher may deliver an expository lecture, or preach a sermonette, or have some department of the church to "put on a program", or he may have a "Bible reading" all to himself, or he may take the people into his plan and use the hour for a "Bible study period", a sort of Sunday School Class on Wednesday night, or he may introduce diversity as his ingenuity may devise, or entertainment of one kind or another. Anything to make the people and himself think he is having a prayer meeting, and hasn't fallen down on the job.

Some of these may seem to succeed. We have known some of them to be heralded to the world as the way to save the prayer meeting. Particularly do the intellectuals in the church solace themselves that they have done the undoable by having an interesting Bible study of one sort or another on Wednesday nights and have saved the prayer meeting.

Now we have no desire to demolish anybody's ideals, but we have the conviction still that this sort of thing is not a prayer meeting, and should not be called by a name that is misleading and deceptive. It may be a good thing, but it is not a prayer meeting. It is a substitute, and we most seriously question whether it is "just as good".

Now what we wish to point out where the weak spot in the prayer meeting is, and having found the cause of weakness, it is possible to find the remedy. It is not a thing on the outside, but the inside, not a thing that is on the surface of the church, but on the inside of the people; and more especially, for he is responsible for the shortcomings of everybody else, the cause is on the inside of the preacher.

It is not a blanket charge we are making but a specific defect we wish to point out. And the weakness is just this: There is a lack of realization of the value and power of prayer. You may write those last words in big letters that will run clear across the paper. Preacher and people do not know the worth of prayer, and the wonders it will work. It is considered a duty; a way of showing proper respect for God; acknowledging him in the midst of our life and work; something that we would probably miss if it were wholly left out. But it is not felt to be a means of getting things done, on a par with the sermon, or any other work. If so why are there not as many at prayer meeting as to hear the sermon, or at Sunday School? Why do we spell Sunday School with capital letters and prayer meeting with small letters?

It cannot be said with sufficient emphasis that the prayer meeting has to be born again, the very conception of prayer itself in the heart of the preacher and the people. Why do people complain of a long prayer? There can be but one answer, they do not believe in the real value of prayer. The average prayer meeting, so called, has more of everything else in it than prayer. And any other service has prayer reduced to a minimum. The trouble with the prayer meeting goes to the heart of things; it concerns the place and power of prayer in our religion.

A few practical suggestions: Let the preacher learn the value of prayer. Let him put the emphasis on it in his own life. Let him put it in the proper place in every service of the church. Let him pray for definite objects, and suggest definite objects of prayer to the people. Let prayer in every meeting be made for specific things. Sheet lightning never hits anything. There are always special objects of prayer on the hearts of the people. Let them be encouraged to introduce them. What seem to be little things in life, things close to us, most intimate, personal, direct, should be made objects of prayer.

No prayer meeting will be what it ought to be if the preacher spends the preceding afternoon gadding about on the streets. He ought to be in his closet in communion with God. If we do not learn to pray there, we will not be fit to lead a prayer meeting, nor do much toward leading others in prayer. People will know when, the leader has been in the garden with the Lord, for his manner will be fragrant with the flowers that grow in the presence of the King.

IS THE LAW SIN?

This seems a strange question to ask and yet sometimes circumstances force the asking. It was so in Paul's experience and it has become true today. This question, "Is the law sin", is asked in the seventh chapter of Romans, in the midst of a most warm and interesting discussion about the nature of sin and its relationship to law. The whole of it is a very profitable study, but only one point can be considered in this brief article: Where does responsibility lie for wrong doing? Is it in the law itself?

Again, it may be said, this seems a queer question. And yet it is not just the question that people who oppose the prohibition law are raising? They have no word of condemnation for the bootlegger, the lawbreaker, the social derelict, the wrecker of homes and destroyer of souls and all happiness, temporal and spiritual. Their only effort is to find fault in the law. Anything to nullify the law. They speak of modifying it, repealing it, evading it. They talk about the difficulty of enforcing it, the creating of hypocrites, the public demoralization due to the enforcement of it or the failure to enforce it. Either way, the complaint is the same—Until the honest man rises up and exclaims in amazement, "Is the law sin?" Is the law the guilty party? Is the law the thing that is making all the trouble?

To ask the question is to answer it. You see how deep the question goes. It goes to the bottom and center and circumference of the whole question of law. And you will notice how Paul answers it. He answers indignantly, "God forbid. Nay, I had not known sin but by law." Law did not create the sin, nor the evil conditions. They existed already. But law does reveal the sin, bring it to light. It can never be apprehended until it is made manifest. A leopard recently escaped from the keepers in Jackson and was missing several days. It was only caught when it attacked a turkey roost and was chased to its hiding place.

Paul says, "I had not known coveting, unless the law had said, 'Thou shalt not covet'." The prohibition does not create the sin, it simply reveals it. And there is no way of convicting men of sin, before God, or conscience, or before men, until the wrong is first forbidden by law and then brought to light. No, the law is not sin, but it is a good instrument for detecting, revealing, condemning, punishing sin and opens the way for its correction.

LISTENING IN

There have been many efforts to interpret the book of Revelation, the last book of our Bible, that marvelous culmination of all revelation, the crowning vision of that greatest of seers. Some of them are stimulating, suggestive, helpful. Others are fanciful and bewildering. This brief article does not purpose to be an interpretation, but merely suggests an angle of vision from which it may be that those who read that wonderful book may see something they have not seen before. Or to preserve the figure of "listening in", may be able to hear, just to begin to hear, something they have not heard before.

It is one of the marvels of the wisdom of God that every succeeding generation, by reason of new experiences, greater knowledge or a higher vantage ground of spiritual vision, may know something of the beauty and wonder of the Word of God which past generations did not have. Instead of increased knowledge and the real scientific spirit discrediting the Book, they are opening up new depths or revealing new lights of spiritual meaning in it. It may be that the wireless and the radio may give us some new illustration of the ways of God's working with the human mind and soul.

Conditions were favorable with John, both outward and inward, for giving him a vision of the spiritual world. He was an exile on the lonely Isle of Patmos for the word of God and the testimony of Jesus. There was time and opportunity for reflection, yea occasion and necessity for it. The heaven above him, the waters of the ocean about him, and a mind attuned to the will of God, turned a prison into a paradise. His lonely world was peopled with the invisible spirits and forces.

Physically, mentally, spiritually the conditions are all ready and favorable for listening in. If we go no further in a study of the book of Revelation, let us learn the importance and necessity of the right conditions for receiving the knowledge of God and his will. Jesus often longed to tell the disciples things but he said, "Ye cannot bear them now." He knew things would be better when the Spirit of truth should come who would guide them into all the truth. But much depended on their own willingness and eagerness to hear. Spiritual things are spiritually discerned. He repeatedly said, "Take heed how you hear." He rebuked their stupidity by saying, "Do ye not yet understand? How long shall I be with you? How long shall I suffer you?" A man's body cannot be clogged with pork, his mind filled with earthly matters and at the same time his ears be opened to the heavenly message. You can't see the stars by looking in the mud. You can't mark the course of the heavenly bodies while digging in a dung hill. The radio instrument must be delicately adjusted and carefully attuned for listening in if like John we hear the voice of Angels about the throne of God.

POLITICIAN OR STATESMAN

Someone has said that a statesman is a dead politician. Which being interpreted means that they are the same thing, only that being alive he is known to be a politician, but after he passes away he is by charity called a statesman, a sort of secular canonization, analogous to the way saints are made. This is not a fair representation, for between a politician and a statesman there is a distinction with a difference.

A politician is concerned for immediate advantage. A statesman looks to permanent results. A politician is satisfied with apparent good. The statesman desires the real welfare of the people. The vision of the politician is limited to local interests. The statesman looks to the good of the whole commonwealth, the nation, the world. The politician is purely partisan in his conceptions, thinking only of the party or machine to which he belongs. The statesman may be a party man because he believes in the fundamental principles for which the party stands, but he adheres to a party only as a means of benefiting the whole

nation, and will not be blindly bound to a machine. The politician adheres to no standard of morals which will interfere with the success of his party or his schemes. The statesman will stoop to no tricks which promise immediate advantage, but which will curse the man who wins by them. At heart the politician is seeking simply his own advancement or that of some coterie with which he is identified. The statesman often sacrifices himself and present promotion for the good of others. These two men belong to different orders of being. The difference between them may not always be apparent in the toil and toil of secular business. But the distance between them widens through the years and the statesman may not always be recognized while he lives. Not every dead politician is a statesman.

These things are not written simply with reference to what Paul called the men "of this world", but also the men who have the responsibility of leadership in the business of the kingdom of Christ. It is probable that our generation has developed more political acrobats and gymnasts than any previous age. The disturbed political conditions in the world, in the nation, and in our own state have thrown to the surface the flotsam and jetsam of moral corruption and partisan littleness and bitterness. The temptation is to point out concrete examples of it, but each one can see these for himself. To take Washington alone as a conspicuous place for exhibition of such bitterness, hatred, littleness and desecration of official position is sufficient. Great principles have been forgotten; the peace of the world has been jeopardized; the attainments and moral leadership of the past have been despised; the whole machinery of government has been warped and twisted for partisan and personal ends. God will need to raise up another generation before this Augean stable can be cleansed.

Now this condition ought to serve as a warning against the entrance of political methods in the affairs of the kingdom of God. The old Latin proverb: "Resist the beginnings" is a good thing to remember right now. This introduction of political methods into the Lord's work becomes both easy and dangerous just at this time because of the changing methods of doing the work. Heretofore the open and above board method has been possible because the work had not grown to such size and attained such complications as made politics possible. But things are changing, and changing rapidly. Not that there has not been heretofore some open doors for the politician, but now the opportunities are multiplied by reason of the fact that the work is done through committees, and boards and commissions. The fear of boards is natural and wholesome. Boards and committees and commissions are a necessity, but the man on the outside has a fear, because he knows things are done behind closed doors by a few people and the rest of the folks are sometimes helpless. The abuse of boards and committees, the use of them for personal or partisan ends, for accomplishment of any unworthy purpose, not only gives occasion for the critics to blaspheme, but for bringing the judgment of God. There ought to be no logrolling in our conventions, nor in any of its appointed boards. There ought to be no securing of results by overrunning influence of prominent individuals without reference to the merits of the question involved. These statements are general, but it may become necessary and proper to make them more specific. In that case the Baptist Record is apt to speak out in meeting, and more may be expected along this same line.

A WORD TO THE SOUTH MISSISSIPPI ASSEMBLY

In The Baptist Record of May 29th, the statement is made that, "last year at the State Convention, Brother J. E. Byard was made chairman of a committee to determine the question of a Baptist Assembly on the coast. As the colleges at Blue Mountain and Hattiesburg will have summer sessions they have called off the encamp-

ments at those places and will combine to make a first class program at Gulfport."

This statement needs modification in at least two particulars: (1) The committee to determine this matter was appointed at the Sunday School and B. Y. P. U. convention at Jackson in March and not at the State Convention; (2) The South Mississippi Assembly at Hattiesburg was called off because the committee decided to hold another assembly at Gulfport and not on account of a summer school at the Woman's College. The fact is, so we are informed, a summer school will be held at The Gulf Coast Military Academy covering the same period of time as the summer school at the Woman's College.

With full knowledge of the proposed summer school at Hattiesburg, and with Dr. Johnson present, the directors of the South Mississippi Assembly voted to hold the next session August 10th to 15th and it was so announced by the president at the convention in Jackson before any notice was given of the proposed Gulf Coast Assembly. When the board of directors of the South Mississippi Assembly learned that the committee had decided to accept the Gulfport proposition a meeting was held with Brother Byrd present and it was agreed that if his committee thought an assembly at Gulfport would be worth more to the denomination than the one at Hattiesburg, the latter would be called off as it was for the Baptists of Mississippi and not a local affair for Hattiesburg. The board realized that it would be unwise to hold two assemblies, one immediately following the other only seventy miles apart and appealing to the same constituency.

For twelve years the South Mississippi Assembly has been held at Hattiesburg and has grown in influence and power and in favor with the people. It has been under the auspices of a board of directors and not under the college supervision though it could not have succeeded had not the college opened its buildings for the meetings. Last summer the program, the interest and the attendance was up to high water mark but the management gracefully yields to the judgment of the committee, gladly turns over the work and responsibility to other hands and falls in line for the success of the new enterprise.

—W. F. Yarborough, President,
South Mississippi Assembly.

The publicity that is being given in the secular press to the case of "Bishop William Montgomery Brown" will do good in one way at least. It will show the logical conclusion of modernism in religion. Without any disposition to be critical of him, but frankly studying him as a psychological specimen, it is difficult to decide upon the particular kind or degree of dementia with which he is afflicted. He has pursued the irrational theory of rationalism into the quagmire of intellectual confusion and hopelessness. It is where every rationalist must inevitably end. It is difficult now to decide whether he is posing through mere craving for publicity or is flinging his arms about like a drowning man in mere frenzy. It is a pitiful spectacle and we are sorry for any group of Christian people who are forced into the public view with an afflicted man on exhibition.

It seems that the conservatives among the Northern Presbyterians organized their General Assembly. Dr. McCartney was elected moderator upon the nomination of Mr. William Jennings Bryan.

Army surgeons are now claiming that some of the poison gases used during the war may be used and are being used in curing bronchial and pulmonary diseases.

Thirty-nine were received into the church, 22 of them by baptism in a meeting in Alabama when Pastor J. H. Wallace was assisted by J. J. Mayfield.

Brother W. E. Farr began a meeting Monday with Pastor E. T. Mobberly at Shuqualak.

(Continued from page 3)

the sixteenth century the denomination which, with certain modifications, we know today as the Baptists.

These people were regarded in those days as dangerous extremists and fanatics. It was thought that they would overturn both church and state, and their success would mean the ruin of civilization. Consequently, they were bitterly persecuted, both by the church and by the state in all European countries. Thousands of them died under the hand of the persecutors: some were burned at the stake, some drowned in rivers and lakes, some left to rot in dungeons and prisons—all because they were opposed to infant baptism and were trying to realize the teachings of the New Testament in their personal lives and in their churches. Catholics and Lutherans, followers of Zwingli and Calvin, all persecuted. On the continent of Europe this movement practically disappeared. It was transplanted to England and America in the seventeenth century, and in these two lands it has maintained itself and had its greatest success. The first English Baptist church was founded about 1611, the year in which the King James Version of the Bible appeared, and the first Baptist confession of faith was published. This connection between the English Bible and the Baptist movement is very significant. Baptists have steadily sought to be Bible Christians, and their success or failure has always been in proportion to their faithfulness to the New Testament. It is my conviction that if our Bible should be completely lost the Baptist denomination would cease to exist within a century, drifting away from their Bible moorings as the early Christians drifted. The Bible fairly interpreted is the very basis of our Baptist life, and our continued existence depends upon our faithfulness to the teachings of that Book.

Thus the denomination arose, and now a few words concerning its more recent history. Its early growth under the hard conditions which it met was necessarily very slow, both in England and in America. Its greatest growth has been in the United States and in the Southern section of our country, but even here we did not number over a hundred thousand, after a century and a half of effort. It is only since the latter part of the eighteenth century that we have had any rapid growth. It is estimated that in 1790 there were about a hundred thousand Baptists in all the world. There are now some eight or ten millions of communicants, nobody knows just how many, and a Baptist population of twenty or twenty-five millions. Then, almost all doors were closed to us and had to be forced open by the power of the Spirit of God. Now all doors in all the world are open to us and to our work. Persecution has practically ceased, and we have almost overcome the opprobrium of the Baptist name. If we do not now succeed, it will not be because of the lack of opportunities. Moreover, there are multitudes of people in other denominations who reject infant baptism, believing that baptism should be administered only to believers and that it should be by immersion. Nearly all the Biblical scholarship of the world justifies the Baptist position in its main contentions. Naturally we rejoice in these achievements, and we hope and pray that ultimately all Christians will again stand upon the New Testament fairly interpreted and thus stand united against the mighty forces of error and evil throughout the world.

While the Baptists are at the present time by no means one of the largest denominations in numbers, I think it can be truthfully stated that none has grown in influence, numbers and power more rapidly than the Baptists in the last century and a quarter. We have not only achieved numbers, but we are rapidly obtaining culture. The first Baptist school ever established in the world was Brown University, in 1765. Another half century passed before another school was established, but within the last century we have made great progress. In addition to Brown, we now have the University of Chicago, Rochester, Colgate, and Baylor, among the larger institutions, and almost

every State has a strong and very well equipped college under the control and support of the denomination. Our people, considering their numbers, make a good showing in general education and culture. During the century we have produced some of the greatest preachers that the world has known, such as Spurgeon, MacLaren, Robert Hall, Richard Furman, John A. Broadus. More recently we have produced some of the world's greatest statesmen, such as Lloyd George, Secretary Charles E. Hughes, President Harding and Secretary Davis. We have not produced any literary men or artists of the highest ability, but we are now doing our fair share of the world's cultural and religious work. Our present 75 Million Campaign is one of the largest achievements in Christian history. We are now no longer a poor people, but have much money which can be turned into the treasury of the Lord for the blessing of the whole world. The past is secure. It is not perfect, but it is honorable. Our views have cost us suffering even unto death in many of the countries of Europe. In our own beloved land Baptists suffered imprisonment, loss of goods, and much other distress for the name of the Lord Jesus Christ.

As we turn our eyes to the future, we have reasonable grounds for hope and optimism. We are now numerous and wealthy. We are growing in culture. All the world's opportunities of work and service are open to us. We can work while none dare to molest us or make us afraid. The Bible is circulated as it never was before. The Lord is calling us to greater and greater things. The past is glorious, but I believe we have reason to hope that the greatest history of the Baptists lies in the future.

BIBLE STUDIES

By C. M. Sherrouse

In the beginning a series of Bible studies let us begin at the beginning: Genesis 1-1: "In the beginning God", eternal, self-existent, omniscient, omnipotent, omnipresent; possessing infinite holiness, justice, mercy and love; infinitely good, pure, immutable and impartial. A person with mind, will and purpose, with ability to create, to preserve and to destroy. "In the beginning God created the heavens and the earth". In six days the Lord made the heaven and earth, the sea and all that in them is." Ex. 20-11; Ps. 146-6.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." Ps. 90-2.

"I am the Lord, thy God and beside me there is none other."

"God created man in his own image, in the image of God created he him: Male and female created he them" and gave them "dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth." Gen. 1-26-27.

"The spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33-4.

"Know ye that the Lord he is God: it is he that made us and not we ourselves." Ps. 100-3. "The rich and the poor meet together: the Lord is the maker of them all. The hearing ear and the seeing eye; the Lord hath made both of them." Prov. 20-12-22.

"Remember now thy creator in the days of thy youth." Eccl. 12-1.

"Hath not our God created us?" Mal. 2-10.

"I have made the earth, the man and the beast that are upon the ground by my great power and by my outstretched arm." Jer. 27-5.

"God that made the world and all things therein, he giveth to all life and breath and all things. In him we live and move and have our being." Acts 17-24-28.

The Northern Methodist Conference voted to ordain women as local preachers but not admit them to the itinerancy or pastorate.

IF GYPSY SMITH IS RIGHT.—?

By W. A. Sullivan

In the Commercial Appeal of May 22, Eugene Roper gives an extended report of Gypsy Smith's meeting in Memphis on the preceding evening.

After stating that Smith took his text from the 16th chapter of the Acts of the Apostles "where in the jailor seeing Paul and Silas liberated from the inner prison by the earthquake came to them asking how he could be saved" the reporter quotes Mr. Smith as follows:

1. "Paul told him that day if he believed in Jesus Christ he could be saved—and repeating that today is where so many of us blunder in our Christianity."

2. "Paul's prescription for the jailor is not the same for us to use today, because conditions are not the same."

Now I hope that no one will think that I have anything against Gypsy Smith personally. So far as I know he is an excellent gentleman. I would not presume to say one word detrimental to his personal character. If any good comes as a result of his evangelistic campaigns, I rejoice in that.

But I submit that the above statements are flagrant heresy and an outright perversion of the way of life as presented in God's word.

Note that with reference to Paul's declaration to the jailor "Believe on the Lord Jesus Christ and thou shalt be saved", Mr. Smith says: "REPEATING THAT TODAY IS WHERE SO MANY OF US BLUNDER IN OUR CHRISTIANITY." (Capitals mine.)

Note again: "PAUL'S PRESCRIPTION FOR THE JAILOR IS NOT THE SAME FOR US TODAY, BECAUSE CONDITIONS ARE NOT THE SAME." (Capitals mine.)

If Gypsy Smith is right, John is wrong in Jno. 1:11-12:

"He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become the children of God, even to them that believe on his name."

And if we repeat that today, we "blunder in our Christianity"; Jno. 1:11-12 "is not the same for us to use today, because conditions are not the same."

If Gypsy Smith is right, Jesus is wrong at Jno. 3:14-15:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have everlasting life."

And if we repeat that today, we "blunder in our Christianity"; Jno. 3:14-15 "is not the same for us to use today, because conditions are not the same."

If Gypsy Smith is right, Jesus is wrong at Jno. 3:16:

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

And if we repeat that today, we "blunder in our Christianity"; Jno. 3:16 "is not the same for us to use today, because conditions are not the same."

If Gypsy Smith is right, Jesus is wrong at Jno. 5:24:

"Verily, verily, I say unto you, He that heareth my word and believeth him that sent me, hath eternal life, and cometh not into judgment, but is passed out of death into life."

And if we repeat that today, we "blunder in our Christianity"; Jno. 5:24 "is not the same for us to use today, because conditions are not the same."

If Gypsy Smith is right, Jesus is wrong at Jno. 6:40:

"For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have everlasting life; and I will raise him up at the last day."

And if we repeat that today, we "blunder in our Christianity"; Jno. 6:40 "is not the same for us to use today, because conditions are not the same."

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If Gypsy Smith is right, Jesus is wrong at Jno.
11:25-26:

"Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth shall never die".

And if we repeat that today, we "blunder in our Christianity"; Jno. 11:25-26 "is not the same for us to use today, because conditions are not the same".

If Gypsy Smith is right, John is wrong at Jno. 20:3-31:

"Many other signs did Jesus therefore in the presence of his disciples which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name".

And if we repeat that today, we "blunder in our Christianity"; Jno. 20:30-31 "is not the same for us to use today, because conditions are not the same".

If Gypsy Smith is right, Paul is wrong at Rom. 1:16:

"For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek".

And if we repeat that today, we "blunder in our Christianity"; Rom. 1:16 "is not the same for us to use today, because conditions are not the same".

If Gypsy Smith is right, Paul is wrong at Rom. 3:28:

"We reckon therefore that a man is justified by faith apart from the works of the law".

And if we repeat that today, we "blunder in our Christianity"; Rom. 3:28 "is not the same for us to use today, because conditions are not the same".

If Gypsy Smith is right, Paul is wrong at Rom. 4:4-5:

"Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness".

And if we repeat that today, we "blunder in our Christianity"; Rom. 4:4-5 "is not the same for us to use today, because conditions are not the same".

If Gypsy Smith is right, Paul is wrong at Rom. 5:1:

"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ".

And if we repeat that today, we "blunder in our Christianity"; Rom. 5:1 "is not the same for us to use today, because conditions are not the same".

If Gypsy Smith is right, the New Testament statement of the way of life is wrong.

If Gypsy Smith is right, Spurgeon, and Finney, and Moody, and hundreds of others "blundered in their Christianity", when they used Acts 16:31 to point men to the way of life.

If Gypsy Smith is right, we need a new Bible. For the Bible "is not the same for us to use today, because conditions are not the same".

I submit that here is modernism and heresy of the rankest kind.

KNOWING GOD

By E. L. Wesson

Jesus said to the Father, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3.

This suggests the fact that men do not naturally know God. There is a something in man that makes him realize that there is some kind of a Supreme being. That is shown by the fact that all nations, as far back as history can be traced, have had ideas of a Deity and have tried to worship; but no man can know God, as Jesus meant in this text, except by Divine revelation to the individual soul.

This is shown in the statement, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of

preaching to save them that believe." 1 Cor. 1:21.

God is so revealed in creation that men are without excuse for not believing in Deity, but men can never come to know God in His boundless love and saving grace except through His revelation of Himself through Jesus Christ, and the Scriptures. This fact is shown by the heathenism of the nations that have not the Bible. But the condition of man is such that, even with the Scriptures, he cannot know God except by the revelation of the Spirit to the mind, soul, or spirit of the individual.

The consciousness of man becomes awakened to the consciousness that there is a God, and that man is somehow accountable to Him, and therefore begins to seek after God and to try to come into right relations with Him. That is the cause of all worship. But man cannot come to really know God, as Jesus meant, and come into conscious relationship with Him, except through the knowledge of the revealed truth in the Bible and the inworking of the Holy Ghost.

Men might seek God in nature until death stopped his seeking and he never could come to know of His love for man, and provision for his salvation, without revelation; and nothing tells of that love and redemptive provision except the Scriptures of the Bible. Man never could have believed in God's wonderful love for him had God not given Jesus Christ to die for him, and nothing can cause man to realize that love and believe in Christ but the inworking of the Holy Spirit.

On that account Jesus said, "No man can come to me, except the Father who hath sent me draw him." John 6:44. And it may just as truly be said, No man can know God until by the drawing of the Holy Spirit he comes to know him through Christ.

This old doctrine of "enabling grace" needs to be restressed today with doubled emphasis.

It is greatly to be feared that Christians themselves, even Baptists, have caused the present condition of skepticism within the churches by failing to stress the fact that no man can really come to know God, unto salvation, but by the Holy Ghost. Men can, of course, learn what the Scriptures say about God, and about Christ, by simple study; but no one can spiritually know God, as Jesus meant, except through the inworking of the Holy Spirit. Paul taught that plainly when he said, "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12:3.

There is a great difference between an intellectual knowledge of what is said about God, and what is seen of God, and a spiritual knowledge of God, and of Christ; but that spiritual knowledge must be possessed if one has eternal life. Such knowledge comes by soul-touch with Spirit, and in no other way.

The intellectual knowledge of the truth in the Bible is necessary to know God, and Christ as His Son, but such intellectual knowledge will never save a soul. Men may have great intellectual knowledge and still be dead in sin. The Spirit's quickening touch must be individually recognized, and yielded to, if one comes to know God as his Father and Christ as his Savior; as is necessary to eternal life. One may thus come to know God with mighty little intellectual knowledge, and one may be as learned as Josephus and not thus know God.

This fact has not been as carefully taught as it should be for years. The absolute necessity for the Holy Spirit's enlightening work to enable any one to know God has been largely left out of the teaching. The stress has been mostly on intellectual knowledge, the things that anybody can learn by study, therefore the sad condition in the churches today of preachers who question the creative power of God, and the Deity of Jesus Christ. They learned what the Bible said about God and about Christ, and took their assent to it as facts as all they needed, therefore never yielded themselves to the Holy Spirit as dependent sinners, to be regenerated by His power and brought into spiritual relationship with God, and spiritual knowledge of God. Therefore they are

easily shaken by the shrewd men of the world, who set themselves up as Bible critics.

The condition is a sad one indeed. Men who know not God, as Jesus meant, are trying to teach the truth of God. They are groping in the darkness, blinded by the God of this world, thinking there is no knowledge except such as can be learned from nature, and from books; when the fact is the intellectual must be interpreted by the spiritual if anybody really knows God. Paul taught that when he said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned". No man is what he should be until the intellectual and the spiritual in him are controlled by the Spirit of God within him.

This uniting of the intellectual and the spiritual is done by the regenerating Spirit in all who actually believe in Christ, so that God reveals, by the Spirit, to the regenerated soul things that the eye of the natural man cannot see, nor his ear hear, nor his heart conceive.

The condition of skeptics, infidels, and atheists is so sad that they should not be blamed but pitied. They do not know what they do. Paul said the princes of this world did not know Christ. That had they known they would not have crucified the Lord of glory. There is no man so much to be pitied as he who thinks he knows and yet does not know. His eyes are closed by his own egotism.

Many children today learn the Bible stories, love the heroic characters, appreciate Jesus as a great teacher and hero, think that that is all there is to religion, join the church, grow up wanting to do something heroic and enter the ministry, go to school and study theology; but, not having the Divine nature implanted in them, become skeptical because of the hard questions that confront them, and their desire to solve everything by intellectual reasoning, and drift into Modernism, or Evolution, or bald infidelity.

Don't blame, pity. They know not what they do. Such should not be kept in schools, as teachers; nor in churches, as preachers; because it is not right to pay men to preach and teach error, however sincere they be; for to do so is to sanction their false teachings, and ruin others. But they should not be treated as purposefully mean, nor as dishonest, but as poor, lost sinners who know not God.

God pity them! They have no real hope, and are without God in the world. One of the greatest mistakes we are making in the Fundamentalist fight is in the attitude we manifest toward those poor, lost, blinded, egotistic men.

What we need to do is to show that all that they say is based on suppositions, which they cannot prove; deductions, which they must admit are only deductions; and assertions based on hypotheses. That they only believe their deductions, and the assertions of men, whose investigations are not conclusive, and wander in a maze of uncertainty; while we rest in the Bible, which cannot be disproved, as the word of the living God; and rejoice in Christ Jesus, whose life, and death, and wonderful teachings have lifted the world up, made dying easy for millions, and filled millions of souls with hope of eternal life. We should think of them as lost, pray for them as blinded, and treat them kindly, as needing pity.

There was graduated from Mississippi College this year the largest number in the history of the institution, somewhere between 65 and 80; the president could not give the exact figures. They are also a splendid group of young men of whom the state is proud and from whom the world will hear in the future. A good percentage of them are preachers, and they are an honor to the churches from which they come. The Hillman College graduates of this year are as beautiful as your eyes ever looked on, and the whole school is said by one who was in daily contact with them to be the best girls she ever saw. These young folks make the rest of us happy, and assured that the future is safe.

Mississippi Woman's Missionary Union

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A Message From Maude McCalip

One of the greatest joys of the Convention was meeting our dear missionary girls, who have gone out from Mississippi and are now doing such fine work in the separate fields. Among the number this time was Maude McCalip. Her present address is 1909 Fifteenth Street, Tampa, Florida. She has charge of one of the mission stations there. Dr. Chastain told us beautiful things of her splendid work among the Cuban children.

Since our return home we have had a letter from Maude; and she sends us, her own folks, a request. Read it, beloved; and let us each send her a book or picture suitable for her needs. It need not necessarily be a new book. Your children doubtless have numbers of books that would prove most helpful to her and her co-worker.

"I am so glad to get back to my boys and girls. They are so responsive and seem real fond of me. That is characteristic of them—to love their teachers and leaders. They have welcomed us back as if we'd been away for weeks.

We are to begin a series of evangelistic services in my mission Sunday. There's a wonderful opportunity for soul winning. Some forty or fifty boys and girls of junior and intermediate ages who are not professed Christians. I have just organized them into a young people's society, and am hoping I can turn it into a B. Y. P. U. after our series of services. Please pray much for us that we may win many of these precious boys and girls. This is the first evangelistic campaign they have had in this mission, and many have not had opportunity to make a profession.

There are many things we would love to have to make the school work more attractive to the children; but I believe what we need that would do the most far reaching good toward character building is BOOKS, and good pictures for the walls. My great desire now is to start a good library for my Mission boys and girls. Since you suggested that the folks back home might help in some way, I would like to lay this specially on their hearts.

Mrs. Black has the fifth and sixth grades in the day school; and is needing something for supplementary reading. She got about one half dozen copies of "The King's Own", and had them read it. They were delighted with the stories. If we could get a few copies of some other good book and use for that purpose, we could then put them in the library at the Mission. You see we have two branch missions where we have crowds of boys and girls who don't come to our day school, and have to be reached through the Sunday School and special activities we have for them."

From a Personal Letter Received From Minnie Landrum

The following quotations from Minnie Landrum's last letter will be read with interest by all. Let us not forget to pray often for her in her great work down south of us. Then many of us should send her a letter occasionally. Her address is Rio de Janeiro, Brazil, Caixa 2655.

"I am as well as can be, don't know that I have ever enjoyed better health. Our school started the first of March and every thing moves off splendidly. We have more pupils than we can very well take care of. We have pupils from all

parts of Brazil and when we look into the faces of six hundred or more Brazilian boys and girls, Brazil's future leaders, it surely makes us feel that we have a wonderful opportunity. Every phase of the work seems to have taken on new life and we do feel we have a great year before us.

Last week, "Holy Week", was a great week for us, as you know the devout Catholics observe very religiously, in their own way, Easter week and feel under obligation to go to church during this week and some of the less devout Catholics do not make a question as to what church they attend just so they go to one. During these days the Baptists put special emphasis on evangelistic services and every Baptist church in the city had services, tracts were delivered at the doors to whoever entered, new faces I mean and also to the passerby. I never really appreciated the full value of tracts until I came here. Many times one person becomes interested in a tract and goes to the church to hear more of that new doctrine and is often converted and he may be instrumental in helping dozens find Christ. I am dividing my time between two churches now, First Church on Sunday mornings and Tijuca Sunday nights. I went to services at both churches last week and my heart was made very happy to see how interested the people were. There were ten at Tijuca to accept Christ as their Savior and one night at First Church there were more than thirty to stand up and ask for the prayers of Christian people and say they wanted to know more of Christ. The churches are planning to have special evangelistic services in May also. We feel that this will be of much value to those who heard for the first time the gospel last week. We do want the prayers of you people back home for the preachers and for the workers, how we do need to be filled with the zeal and desire for lost souls like Jesus was.

I am now secretary of a missionary society at First Church; there are eighty-five members in this society. It keeps me somewhat busy collecting the individual report blanks, making the complete reports to send in to the president each month and appointing committees to make evangelistic visits. I really do find the work interesting though and am glad that we can work with them in this way. We really do not have more than thirty-five active members but it is impossible to have them all present. We have to have our meetings at night and some of the women live so far, then too, many times their husbands are not Christians and are not interested enough in the work to make it possible for them to attend, so you can easily see how it is. I think they do well considering their opportunities. We have a manual of methods just off the press and we feel this will be a wonderful help to the work. It is similar to your manual but is not a translation as the needs are so different."

I, Er, Sen

The foregoing words are the Romanized sounds for the Chinese 1, 2, 3 and are very melodiously pronounced ee, ur, san. The way I know this so well is because when I visited our boys' school in North China I was always greeted by the student body arising to salute me as they very distinctly but quickly said: "I, Er, Sen". I believe

that you will enjoy reading a short sketch of the boys' and girls' schools which I saw in Tsinan, Taian, Tsining and Peking.

At Tsinan our Baptist school boys and girls came to our general meeting, but I also met with the 29 girls in their own school. Seventeen of these girls live in the very crowded small dormitory, several of their kongs or beds being in the dining-room. However, they certainly seemed to be trying to keep things neatly and surely their faces were very happy in their new found Christian faith. At our Good Will Center in the very heart of the city there is a small day school, thus giving a chance to very poor children. One of the brightest faced boys was a famine refugee, Tsinan being close to the famine district.

While in Tsinan I also visited the Shantung Christian College, its chief supporters being English Baptists and Northern Presbyterians. It was certainly encouraging to see the intelligent faces of the students and to hear them read the Bible and sing at their chapel hour.

At Taian we have no Southern Baptist work but several other denominations are quite active there. I had a good chance to see the students in the boys' and girls' school of the China Direct Mission. A series of meetings was in progress while we were there and these students certainly seemed interested, a group of girls furnishing quite good music.

Excellent also was the singing by the 140 boys and girls of our Tsining schools when they assembled in our Sunday service there. One of the choicest experiences which I had at Tsining was attendance upon the Saturday Sunbeam Band meeting, its "foreign" leader being Mrs. J. T. Littlejohn. Wisely is she training the little members to act as officers, the order kept and the business dispatched being all one could desire.

One Sunday afternoon I also saw the very large and excellently equipped Northern Presbyterian compound, with its schools for boys, girls and Bible women. May the day soon come when Southern Baptists will arise and build an equally good plant for our Tsining work.

Eighteen hours' ride on a well conducted train took us from Tsining to Peking. Our abiding place there was the North China Language School, attendance upon its classes for the learning of the very difficult Mandarin Chinese language being a most interesting experience. There is no Baptist work of any kind in all the great and very important province in which Peking is located but in Peking alone there are many Christian centers. Among the schools which I visited were those of the Congregationalists and Northern Methodists. A most delightful hour was spent in the North China Union College for Women, its graduates being a decided asset in the intellectual and religious uplift of China.

South of Peking by 350 miles the trip was made to Chengchow. Choice was the welcome given us there by the 250 boys and girls of our seven schools. The population is over 40,000 and hardly any Christian influence other than that of Southern Baptists is working for the good of this large city with its big cotton mill and egg factory interests. But who can estimate the life-influence of these students? God help our missionaries to train each one of them into strong Christian leaders.

—Kathleen Mallory.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

B. Y. P. U. Convention, District 5

B. Y. P. U. District No. 5 Convention will be held at Richton Tuesday and Wednesday, June the 17th and 18th.

This district includes the following counties: Jasper, Clarke, Wayne, Covington, Jones, Lamar, Forrest, George, Perry, Greene, Pearl River, Stone, Jackson, Harrison, Hancock.

A splendid program has been prepared for this convention and Richton is prepared for and expecting a large delegation. Not only the young people but pastors and older people are urged to be on hand to share the joy of the convention.

Auber J. Wilds, State B. Y. P. U. Secretary, and Miss Sallie Paine Morgan, State Junior-Intermediate Leader, will be the leaders of the convention and other prominent B. Y. P. U. workers will be on the program.

Take this matter up in your Unions, young folks, and be on hand in full force at Richton, June 17th and 18th.

Gaines Hightower,
President District 5.

Little Bahala Church, Copiah County, has elected a B. Y. P. U. Director. Mrs. Marion Furr is their choice. It is an important place in a church, but we can always find folks for important places; really people had rather do a big thing than a little thing. Our people want responsibility. We are glad to see the advanced idea of B. Y. P. U. extending into our rural districts. Every church ought to be thoroughly organized for training its members.

The Pontotoc B. Y. P. U. reports through Mr. Ross Barnett the organization of three new unions, Algoma, Bankhead and Thaxton, are the churches in which the organizations were perfected. That is great work and this Pontotoc B. Y. P. U. will be getting one of the Libraries and will be the FIRST if you don't look out. Who will be next?

The Intermediate B. Y. P. U. of East McComb, under the leadership of Mrs. J. H. Wilson, is doing fine work, having organized several B. Y. P. U.'s recently. They have held their own Study Course and are teaching the Manual now to these newly organized unions.

And the work goes forward by leaps and bounds.

Sixth District B. Y. P. U. Meeting

Are you going?
I am sure that every B. Y. P. U. in the district is anxious to have a great meeting at Brookhaven June 24-25. Then let every union, Senior, Intermediate and Junior, see that as many young people of the district as possible be at the meeting. Let the others know what you have been doing by sending in a report of the

work. The program will be fine and you will miss something worth while if you are not there. You will be missed if you are not there, and most cordially welcomed if you are, so make your plans to be at Brookhaven for the opening service the evening of June 24th, and plan to leave after the convention is over.

Sincerely,
Hettye Varnado,
Sec., Sixth District.

To the B. Y. P. U.ers of District One

Listen, friends, I have something to tell you! In the splendid little city of Magee, Miss., June 19-20, there is going to be held a meeting of the greatest importance and interest—the B. Y. P. U. convention of District One. A fine program has been prepared, good music, good talks, good practical suggestions. Mr. Alvin Doty has been secured to lead the song service. Among the speakers will be Drs. Lovelace, Brame, Metts and Landrum, and our own Mr. Wilds and Miss Morgan.

The inspiration you will get will help you to go back home and put new life and zeal into your B. Y. P. U. work. The social side of these conventions is a pleasant feature. Isn't it fine to meet and mingle in a social way with those who are studying that they may serve time more efficiently?

The splendid people of Magee, Miss., will open their homes to us to come and a cordial welcome awaits us. As an officer I want to extend to each a hearty welcome, and I trust every church in District One will send a large delegation that will be there at the opening and remain through the closing meeting. Let's see what church will have the largest representation.

Fellow B. Y. P. U.ers and pastors, you can't afford to miss it, so, expecting to have the pleasure of meeting you there, I am,

Cordially yours,
Sam W. Miller,
Vice-Pres. District One.

On To Clarksdale

Oh—Oh—Oh—You—you—you
Young people,
Young people
Of District 2.

Clarksdale—Clarksdale
Rah! Rah! Rah!
B. Y. P. U.ers
Here we are

Friends, how many of you are going to the convention? Every one of you that can, I hope, for we are going to have an inspirational meeting that will mean a lot to our B. Y. P. U.'s.

You know I think this is going to be the best convention we've ever had. Why—Oh don't you know? Well I see right now you haven't

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seen a program, for if so you wouldn't be asking such a question. But I'll tell you why I think it is going to be such a success.

First, Prof. Wm. J. Work of Greenwood will conduct the praise services. Now isn't that in itself inducement enough to make us all want to go? You know he has charge of the choir at Greenwood and—well if you've ever had the pleasure of knowing him that's enough said for I know you'll want to go back and renew old friendship with him.

Then we have men on the program who will speak to us, and listen here—they're all men from our Delta towns. They will speak to us on our own needs and I'm sure they're more familiar with our trials and tribulations than any one could possibly be, for as I said they're Delta

men, and they've been there. I'm sure we'll get things from them that will benefit our unions very much.

Let us all go to the convention. Clarksdale wants us to come and we can't disappoint them. Neither can we disappoint our leaders, Auber J. Wilds and Miss Sallie Paine Morgan, for they've given up every thing to work for us and to help us walk in the footsteps of our Master. They say it's up to us to make this convention a success.

All aboard for Clarksdale.

J. E. Dennis.

The Southern Baptist Convention voted the recommendation that when subscriptions are taken for the next campaign they shall include a subscription to the denominational paper.

PORT GIBSON

Just returned from a twelve days meeting at Port Gibson, with Mr. and Mrs. Stanley Armstrong leading in the singing. They are great singers. Interest begins with their first song and continues to the last one. They are giving their lives in unselfish service to the Master.

Dr. T. J. Latimer is the pastor, and is a master in his line. He knows everybody, and is loved by all, both in the church and out of it. The church was in fine "shape" for the great meeting.

For over eighteen years that prince among doctors, Dr. J. V. May, has been superintendent of the Sunday School. God has used him and his teachers in a mighty way. The fact is I have never seen a more heroic band than is found in this splendid little church.

We had our meeting in the new church building, which is a credit to a town ten times the size of Port Gibson, and three nights during the meeting it was crowded to its limit. Praise cannot be too elaborate for pastor and people—great is their faith and vision.

We had sixteen additions; fifteen of them were grown folks. The first person baptized in the new church was a convert from the Roman Catholics, who is a fine business man.

May our blessed Father bless church and pastor in their efforts to win for Him and His glory.

—W. E. Farr.

SOUTHWESTERN SEMINARY
COMMENCEMENT
By Lewis A. Myers

Three days of exercises, including addresses, musical programs, banquets, social functions, and the awarding of 137 degrees, brought to a close the seventeenth session of the Southwestern Baptist Theological Seminary.

Dr. C. M. Thompson, Secretary of Missions of Kentucky, delivered the commencement sermon; Dr. Wallace Bassett of Dallas, substituting for Dr. Z. T. Cody of South Carolina, gave the baccalaureate address. Dr. Cody was prevented from coming because of sickness.

The religious educational address was delivered by Rev. W. E. Raffety, Ph.D., of Philadelphia, editor of the International Journal of Religious Education. The principal speaker in the young women's missionary Training exercises was Mrs. J. M. Dawson of Waco. Speakers chosen from the student body, representing various departments of Seminary work, were: C. R. Shirar, Theology; W. Forbes Yarborough, Jr., Religious Education; and Mary Kennedy, Training School.

Annually, the School of Gospel Music of the Seminary, assisted by the Seminary Orchestra, gives commencement recital. This session "Elijah", an oratorio by Mendelssohn, was given, drawing music lovers from many points of the Southwest. All exercises were widely attended and this commencement was significant in that more students remained on the campus than has been the case in previous years.

Four departments of work, featuring various religious activities, gives

an interest, an attractiveness and a balance to the commencement features, possible only where these departments exist. The school graduated more men and women this session than were enrolled in the institution ten years ago. There was an increase in all classes, those graduating in theological lines outnumbering other groups.

Summer School opened Tuesday, May 27, immediately following the regular session. Many new students have entered.

A CORRECTION

It is wonderful how the small prefix "un" added to a word will so completely reverse its meaning. In my article, "Spiritual Wickedness in High Places", which appeared in the May 22nd issue of this paper, the type made me say: "All scriptural religious organizations", when I said: "All unscriptural religious organizations".

It reminds the writer how the same small prefix when removed from the word believer changes the position of the individual from condemnation to salvation; from death to life, from the sentence to hell to a passport to heaven. The unbeliever is condemned already because he hath not believed in the name of the only begotten Son of God, while the believer is not condemned but has everlasting life, and can not come into judgment but is passed from death unto life.

The prefix is small, only two letters of the English alphabet, but when used it makes a complete reversal of positions.

—J. E. Heath.

Duck Hill, Miss.

FROM NEW MEXICO

The Cloud Croft Baptist Assembly will be held July 12th to 20th this year. A great program has been prepared, composed of some of the outstanding men and women of our denomination. Advertising matter and programs are being mailed out now. Those who would like to take their summer vacation in the mountains could not find a greater place than Cloud Croft, N. M. It is a noted summer resort, located on one of the summits of the Sacramento Mountains, 9,000 feet above sea level, "where the pines tickle the Angels' feet". For information write W. E. Taggart, President, Alamogordo, N. M., or J. H. Page, Secretary, Mountain Park, N. M.

—J. H. Page.

B. Y. P. U. NOTES
Florence, Miss.

Our B. Y. P. U. recently elected new officers: President, Mr. Ary Phillips; Vice-President, Miss Janet Singletary; Secretary, Miss Wilma Steen; Treasurer, Miss Madge Golden; Pianist, Mrs. G. C. Golden; Chorister, Mr. Phil Berry; Corresponding Secretary, Miss Ruby Mae Thompson.

We have only two groups at the present. Leader of Group One, Mr. James Taylor; Leader of Group Two, Sue Belle Thompson.

Because of our regret to lose Prof. Phillips, who has labored so faithfully during his three years stay

with us, on last Sunday night, we presented him with a nice Bible Dictionary. Our loss will be Greene County's gain.

Yours for the B. Y. P. U.,
Ruby Mae Thompson,
Cor. Sec.

OPENING THE NEW CHURCH

We opened the new church house in the city of Holly Springs for services yesterday and had a great day. The other denominations dismissed and worshipped with us. The church was literally packed full. The singing was spiritual, the people were worshipful, the pastor preached the best he possibly could on "The Church and Its Work", and it did seem that God was with us.

The acoustics of the church are superb. The singing sounds rich and clear, but not harsh, and there is no resound or echo that detracts from either singing or speaking.

Oh how we do thank God for his help to us, and we also thank every one who has helped us in any way, and the State Board for its help. We are not through. We have a bonded indebtedness, but by the grace of God we will come out. It is mighty heavy on us, but God needed it and we undertook the task. It is wonderful how the membership has sacrificed for this work. Rejoice with us, and if in your heart you want to put some money where it will count most for our God in Mississippi just write a check and send it to me for Holly Springs Baptist Church. God will bless you, for

this place has been a hindrance to His cause for years and years. We now have a church large enough to hold our meetings in and to do our Sunday School work. We have not finished the basement, and lack some of having the house seated, but we arranged for seats for yesterday and for our meeting, which begins next Sunday, and seated about 650 people. All of you accept our thanks for what you have done to help us, rejoice with us, pray for us, and come to see us. Pray especially for our meeting.

—E. L. Wesson.

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MACK PICKS SMITH AS NEXT PRESIDENT

Youngstown, Ohio, May 25.—A prediction that Governor Al. Smith of New York will be the next President of the United States was made today by Norman E. Mack, Democratic national committeeman of Buffalo.

"McAdoo will go into the convention with the most votes on the first ballot, but he is not going to gain strength," Mr. Mack declared. "After the favorite sons have run their race Mr. Smith will gain. Eastern states are for Smith and they are not willing to give him up for a compromise. Smith will have nearly 300 votes on the first ballot."—Mobile Daily Register.

Mr. Smith may get the nomination for President of the United States, but he will never be elected President. No wet man can carry a single Southern state as the nominee of any party.

—W. H. Patton.

ANTIOCH

We are thinking of Antioch. Not particularly the Antioch of my Association or of your Association. There are a number of Antiochs. Oh, if they were all Antiochs like the Antioch we have in mind! We are thinking of that Missionary Antioch, Antioch in Syria. We are thinking of that spirit that prompted them to be Missionary. Certain Syrian Jews were in Jerusalem and heard that memorable sermon by Peter and were converted. Persecution drove them out from Jerusalem, and some went as far as Antioch, and there they preached to the Greeks the good news of the Lord Jesus. God blessed their efforts, and a great number turned to the Lord. This church was the first Missionary church, and their missionary practice was Foreign in nature. The first Missionary church was a Foreign Missionary church. Too often we hear people say: "I believe in Home Missions, but I don't believe in Foreign Missions." We find people who are strong believers in Foreign Trade relation, but care nothing for Foreign Spiritual relation.

We are wondering, and the burden of our thought is, what would be the result if all the churches named Antioch were to follow close the example of the first Antioch, where the disciples were first called Christians? (1) It was Evangelistic in Spirit: "Evangelism is the Proclamation of the gospel"; (2) It was Liberal in giving: "God gave his only begotten Son"; (3) It was Missionary in Practice: "The first Foreign Missionary Church"; (4) It was Sound in doctrine: "Paul never wavered. He had received his gospel from the same source and in the same region that Moses received the law—from God in the Sinaitic peninsula. He did not repudiate Moses. He enlarged upon him."

We are praying that our Antiochs shall be aroused from their slumber and exert their strength for the Lord of the harvest as did Antioch of Syria, knowing that the world is the field.

—J. H. Gnn.

A WONDERFUL MEETING

It has just been my privilege to hold a five days meeting at Philipp, Miss. This meeting was remarkable for several reasons. The church had only 21 members; without a pastor and without a church house of their own. The meeting was brief but glorious in results.

The house was packed both morning and night; the people were enthusiastic and responsive. Thirty-two grown people united with the church—10 men and 4 women joined the last night of the meeting. Among the new members were plantation owners, plantation managers, good business men and fine women.

The people of Philipp and community are as fine as can be found in the land, and fortunate is the man who becomes their pastor.

—W. A. Hewitt.

Jackson, Miss.

FROM BIG LEVEL

In your last week's issue I see an article on prayer answered. That brings to my mind an experience of my own that happened in the early spring. I have been trying to serve my church and Sunday School as superintendent for some while. Our church is located on the ground where our school is, a school of about 160 pupils made up of Methodists and Baptists, both Convention and Landmark, a very needy place.

Now back to our subject of prayer. I have been a believer in prayer and have been a praying Christian ever since I became a Christian and have received many blessings, both personal and otherwise. So in the early spring just after school was out, not being able to get one teacher interested enough in Sunday School to help carry on the work, I asked God to give us some teachers this session that would be good and earnest Sunday School workers, which I think all teachers should be. Just a few days ago we were told that the trustees had seen fit to elect one of our very best Sunday School working girls. She leads the singing, plays the piano when necessary, and is class secretary for the senior class, and is always willing to do any service she can. The fact is she is half of the life of the Sunday School, and the pianist and secretary of the B. Y. P. U., pianist for the church and one of the most efficient workers we have. She is now preparing to go to the summer normal to prepare herself for better work. We believe now that God is answering our prayers by giving us one of our workers as teacher. But teachers are not all we need. We need more and better Christian workers, as we have on our church roll more than 100 members and an attendance at Sunday School of about 20. I long to see the time when the trustees will insist that all the teachers must be good Sunday School workers. I think all Christians should be just as earnest in Sunday School work as in the preaching service, for I think it is just as necessary as the preaching service, and I know it is needed as

bad, and in some places even worse. We have young members in our church that need to be taught more about God. We find one of our worst troubles is to keep a teacher for our girls and boys from 13 to 16 years of age. We have elected two this year, and at present do not have any. We can't see how Christians can be so careless about God's work when there are lost boys and girls that need teaching. We had some unsaved boys and girls getting interested in Sunday School and lost our teacher, and the boys and girls. But we must try to win them back some way and maybe God will see fit to give us a teacher that will help to get them saved. The last we heard the trustees still lacked one teacher, and we are praying that she will be a Sunday School worker. We are grateful for what we have already received.

—Van Hatton,

Sunday School Superintendent.

Hazlehurst

A Senior B. Y. P. U. was organized here several months ago. We have done good work in the past and hope to do better in the future. The officers of our B. Y. P. U. are: Miss Virginia Miller, President.

Mrs. Fred Ainsworth, Vice-President.

Troy Anderson, Secretary.

Vincent Purser, Asst. Sec'y.

Miss Ruth Miller, Cor. Sec'y.

Miss Mary Granberry, Treasurer.

Percy Strahan, Librarian.

Miss Frances Ainsworth, Pianist.

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For further information write the Business Manager for catalogue.

C. C. WHITE,
Business Manager.

SUNDAY SCHOOL LESSON

Sunday, June 15th

By R. A. Venable

Printed Text: Ezra 3; 8-13; 6: 14-15.

Collateral Reading: Ezra Chapters 1, 3-6.

Golden Text: "Comfort ye comfort ye my people." Isa. 41:1.

Mighty revolutions have taken place in the eastern world. The house of Nebuchadnezzar has been swept from the throne. The Assyrian empire has fallen. The city of Babylon, the pride and glory of Nebuchadnezzar has passed to the hands of Cyrus, the Persian monarch, whose empire reached from the Indus to the Nile, was beneficently inclined toward the Hebrew captives who were widely scattered throughout his domains. Whatever may have been the considerations which prompted his policy in his treatment of these exiles, whether political or religious must remain a matter of conjecture, but of one thing there can be no doubt, back behind it all and through it all the hand of God was moving for the accomplishment of his purpose of grace. God finds his man when he needs him in the execution of his program. Men and nations are brought under tribute to the consummation of the final end to which the ages move. All are subservient to his will and are his agencies in the progress of the centuries and the uplift of humanity. Cyrus, the Persian king, whose empire was the greatest and most extensive the world has known, became the instrument in God's hands in the restoration of his chosen people, and the rebuilding of his temple, the dwelling place of his presence, the center of his worship. God moves along the normal lines of human volitions, feelings and aspirations, in the consummation of his purposes, through the centuries. His instrument may not pause to ask the reason why, they may be unconscious of the greatness of the service they render and the purport of the tasks they perform, but all is wrought into the final product in God's wondrous plan. In the first year of Cyrus' reign, an edict was published by him permitting the Jews throughout his kingdom to return to their native land and rebuild the temple in Jerusalem, and reinstate the forms of worship prescribed by the law of Moses. With this edict went the command that the people among whom the lot of these exiles had been cast, should contribute of their means to assist them in the rebuilding of God's house. Besides the king himself returned to these people all the vessels and the gold and silver furnishings which Nebuchadnezzar had taken from the temple. Zerubbabel the head of the house of Judah of the royal line of David, accompanied by Jeshua, the high priest was at the head of the returning colonists. After a journey of six hundred miles they reached their destination. On the seventh month the people assembled at Jerusalem and built the altar of God to offer burnt offerings unto the Lord, morning and evening, "But the foundation of the temple was not yet laid." (3:6.) After due preparation for the building of the temple

they entered upon the task of rebuilding the temple, now for more than fifty years in ruins. "Now in the second year of their coming into the house of God at Jerusalem, in the second month, began Zerubbabel, the son of Sheatiel, and Jeshua the son of Jozadek, and the rest of the brethren, the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites, from twenty years old and upward to have the oversight of the work of the house of Jehovah." (Vers. 8-9.) This movement was characterized: 1. By well defined purpose; 2. By united effort; 3. By organization of all the forces; 4. By division of labor. One of the pathetic things in our human world is that great numbers of men and women have no well defined purpose. They have no vision. They are found in every church, and community. They are the hoboes satisfied with a "hand out". No abiding interest in anything, no moral earnestness, no sense of the greatness of life, nor its possibilities; a cradle and a coffin, tells the story of their life. Their suitable epitaph is: They came in bringing nothing, they passed out leaving nothing. It is said in connection with every undertaking, three classes are in evidence: the workers, the jerkers, and the shirkers. The last two classes remained in Babylon for a season. They came over later. There was oneness of purpose and united, co-operative effort. The unit of responsibility and of power was the individual. They were each one hundred per cent in co-operative efficiency. These forces were organized into different groups. The groups were under the direction of chosen leaders, who were invested with authority to supervise and command. That is the divine plan, the law of leadership and subordination runs through the whole divine economy. "The Levites had the oversight of the work of the house of Jehovah." They were chosen of the people to the work of oversight. All they that had come out of captivity into Jerusalem appointed them to the position of oversight. Soon the foundations of the temple were laid and then a pause for the time for song and thanksgiving and exaltation had come. There is joy in from their exile actuated by a con-when the accomplishment is done in the name of the Lord, for the promotion of his glory and uplift of humanity. When God works in us to will and to do, the task ends in song. Workmen lay down their tools of labor and take up the instrument of music. The priests clad in white linen sounded the silver trumpets, calling the people together; the Levites with their cymbals and the singers, form the mighty orchestra, reproducing in form, purpose and content, the plan of David when the ark was transferred from the house of Obadedom, "And they sang one to another in praising and giving thanks unto Jehovah, saying, for he is good, for his loving kindness endureth forever toward Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid." Ver. 11.) These people had returned

achievement. The joy is enhanced troling purpose. Their faith in the God of Israel was unwavering. The smelting furnace of captivity had melted out of them the dross of idolatry. Jehovah was God alone, and the source of every blessing, which the seed of Abraham had enjoyed. His house was the abiding place of approach to him, in prayer and praise and offerings. The rebuilding of the temple was the restoration of all that made up the heart of their religious system. The material symbolisms of the temple worship were the avenues through which they offered their devotions, and the channels through which God met his people and bestowed upon them his blessing. Every advance in the rebuilding of this house of the Lord brought them and Jehovah into closer relations. The completion of the foundation was a signal of Jehovah's smile upon the undertaking, a consummation of their faith and the inspiration of a brighter hope. Their hearts burst forth in thanksgiving songs, and shouted out in the ecstasy of exultant joy. Their notes of thankful praise swept over the barren waste of the city lying in ruins, and over the hills and the mountains and up to the ear of God himself. The religion of the Bible is a singing religion. Infidelity has no songs, no choir, no exultant experiences demanding a song. "But many of the priests and Levites, the heads of fathers houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." (Ver. 12.) The burial places of memory gave up their dead, and the scenes of the old temple came out of the dead past, before the old men. The glory, the richness and imposing grandeur of the first temple far exceeded any possibility of the second, all the sacred association of the olden time, the awe inspiring splendor of the stately forms of worship filled the vision of these old men, whose years reached back beyond the destruction of that sacred shrine, and they wept with a loud voice. The finer sentiments of their hearts called for tears and not for a song. They lived in the past. They could not catch the step of the younger generation. They



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wept over the departed glory of the past. They were moving true to the form of all generations. The old looking back, the young looking forward. The one thinking that all that was worth while was done by the fathers; the other that every generation has its work to do, and goes at the task with hopeful enthusiasm and helps the world forward. Almost from the beginning of the work of rebuilding the temple, the Samaritans lying to the north of Jerusalem, a mongrel people, took steps to defeat the undertaking. They first sought to co-operate with Jerubbel and his people in restoring the temple. When that offer was refused they undertook to have the edict of Cyrus authorizing the work revoked. While they did not defeat the undertaking, they retarded the work and delayed its completion for almost twenty years. When Darius came to the throne, having found a copy of the decree by Cyrus authorizing the restoration of the temple, ordered the work carried on to completion, rendering such assistance as was needed for the completion of the work. Meantime the people had lost heart in the work which they had entered upon with so much enthusiasm in the beginning. The preaching of the two prophets, Haggai and Zechariah, aroused their flagging interest. They returned to the work with fervent enthusiasm, under the mighty preaching of the inspiring prophet, preachers who spoke to them the word of the Lord, impulsion of the Spirit of God, which moved the prophets, also moved the people to the completion of the temple of God. Ezra 6:14. "And the elders of Jews builded and prospered through the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo, and they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, king of Persia. And the house was finished on the third day of the month, Adar, which was in the sixth year of the reign of Darius, the king." (Ezra 6:14-15.) The house of God which had been destroyed for more than fifty years again stands on the holy hill of Zion as a monument to over ruling providence of Jehovah. When God's time came, potentates and kingdoms are brought under tribute to the accomplishment of his far-reaching and mysterious purposes. The powers that destroyed are made the instruments and agents in rebuilding what they had destroyed. The returning exiles had felt the mighty stroke of Jehovah's wrath become the recipients of his favor. They return again to build up what they had profaned and despised. The kings of the East who had sought to extirpate the Hebrew nation now seek to plant it again, that it may flourish and magnify Jehovah's name. Such is God's way. Saul of Tarsus may breathe threatening and slaughter today, tomorrow he is transformed into a fire spirit setting the world on fire with a flaming message of God's gracious love. Today he scatters darkness and death, tomorrow he seeks to engirdle the earth with a golden girdle of light and life. The temple was not an end itself, but was designed to be

the center of the worship of the people of Jehovah, and dwelling of God among the people. There followed its completion an elaborate dedication service, expressive of its sacred purpose, marked with expression of great joy among the people.

BUDGET DEPARTMENT By N. T. Tull

We give below a reprint of a tract that has been issued proposing a well rounded organization of our associations for emphasizing every phase of our denominational program. The plan here outlined has the full endorsement of the secretary of each of the departments, the Sunday School-work, the B. Y. P. U. work, the W. M. U. work, and the Laymen's work.

We invite the pastors and associational workers to study the merits of this plan and then co-operate with us in getting each of the four conventions organized in each association. The fifth Sunday in June should be used for organizing one of the proposed conventions.

PERFECTING THE ASSOCIATIONAL ORGANIZATION

The County Unit Idea

Mississippi is fast becoming the best organized state in the South from the Baptist standpoint. It should be our ambition to use the year 1924 to thoroughly perfect the plans that have been in process of formation during the past four years.

When it became necessary to put on the 75 Million Campaign we had no organization in the associations that would justify the use of the association as a unit for putting the program over. We therefore organized Mississippi on the county unit, independent of the associations.

In 1920, after the county unit plan of organization had been proven so effective, a movement was launched for reorganizing the associations on county boundaries. The movement resulted in twenty-six changes being made that fall, with others following each year since, until the plan has now been made almost unanimous.

The county plan gives us the most logical and practical unit through which to operate in putting denominational plans and church plans into execution.

The Uniform Plan and Program

In 1922 the next step was proposed in the effort to get the associations organized for doing their work along uniform lines. The "Uniform Plan and Program" had in mind two main features; namely, a better and more thorough method for conducting the annual meeting, and a better and more thorough method for carrying out the plans of the association between its annual sessions.

From the recommendations made in the proposed Uniform Plan and Program, we quote the following items:

"An Executive Board of the association, composed of one member from each church holding membership in the association, the members to be chosen from nominees selected by the various churches, the committee on nominations naming the member from any church failing to suggest a name; the officers of the

association and the pastors of all churches belonging to the association, when not actual members of the executive board, to be recognized as advisory members, without voting power."

The above item suggests the method for creating the executive board and also suggests the representative character of its membership.

The following item suggests the time and character of meetings that should be held by and under the direction of the executive board during the year:

"That the executive board of the association shall meet in regular sessions quarterly, preferably on each fifth Sunday and Saturday before, at which time such matters as claim the attention of the board shall be considered, and a well planned program carried out, covering devotional, doctrinal, inspirational and educational features, as well as discussions on church and denominational plans, at which meetings a large representation from every church shall be invited."

COPIAH COUNTY ASSOCIATION PERFECTS PLANS

Copiah's Plan Endorsed

Copiah County Association has perfected their organization along the lines suggested in the "Uniform Plan and Program", except that they have made their organization even more complete than was contemplated in the proposed plan. Their plan has been looked into and thoroughly considered by the heads of the various departments of our state work and is offered to the other associations of the state with their full endorsement.

Quarterly Meetings of Board

The Copiah County plan provides for an Executive Board created as suggested in the item quoted above.

The Board meets quarterly on each fifth Sunday. (Some associations would prefer to have these meetings on each fifth Sunday and Saturday before.) At each meeting of the Board written reports are received from every church in the association on blanks prepared and sent out by the Chairman of the Executive Board. These reports cover the standing, the special needs, and the plans, of each church. A summary of these reports is read in the open meeting which is held in connection with the Executive Board meeting, as outlined under the next heading. In this way the representatives and visitors from all the churches are made acquainted with the needs and activities of all the churches.

Conventions of Departments

In connection with each quarterly meeting of the Executive Board, one of the departments holds its annual associational convention, one quarter being taken by the W. M. U., one by the B. Y. P. U., one by the S. S., and one by the Laymen. At each of these conventions the department in charge is responsible for the program. Each convention elects its

(Continued on page 16)

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WOMAN'S COLLEGE SUMMER SCHOOL

By authority of the State Board of Education, the Woman's College will hold a Summer School of nine weeks, opening Tuesday, June 3 and closing Saturday, August 2. A student may make ten College Semester hours in History, English, Education, Sociology, French, or Mathematics. High School units may be made in History, English, Language, or Mathematics. Teachers' Licenses may be renewed in a term of five weeks and if renewal is made by taking college work, credit will also be given upon a degree. College hours made here will be accepted in any college in the South. Young men and young women accepted as students, but only women boarded in the college dormitories. Professor Roeder and Miss Poe of the Music Department offer a course in music. The College Swimming Pool will be open to Summer School students.
Send at once for Bulletin to

J. L. JOHNSON, President,
Hattiesburg, Miss.



N. Principal
Hattiesburg, Tenn.

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THE PORT GIBSON MEETING

We had our meeting from May 11 to 21, with Dr. W. E. Farr of Grenada, Miss., doing the preaching, and that is to say that the preaching was of the old time style, and in the old time power was with us. We could not have used all the building, only the basement, which will seat from 300 to 400, and that was filled each night. People came to the Baptist Church that had never been there before. I told the people if they would come and hear Farr one time, if they did not come back I would not get after them, for I would be sure that they were sick.

Dr. Farr did some of his best preaching for us, and it took hold of the people. The town knew that we were having a meeting at the Baptist Church. This was my first meeting to have Farr with me, yet we were boys together over in Meridian, but I want to say this much, I will be glad when time comes again for Dr. Farr to come with me again.

Stanley Armstrong and wife led the music, and they are great; they sing the songs that are full of the Gospel; you would not have to tell them which song that would suit, they would know, and the music had much to do with the meeting.

Mrs. Armstrong did work with the women of the town; not only were our ladies asked to come and take part in her work, but all of the ladies of the town were asked to come, and they came each morning, and Mrs. Armstrong did some great work in our town. We hope to have her back some time.

The meeting meant much to the church and town. The church seems to be taking on new life. Seventeen were added to the church. We feel that more will come yet. Five for baptism, 12 by letter.

Yours in Christ,
—T. J. Latimer, Pastor.

DR. B. H. CARROLL'S GREAT PRAYER ANSWERED
By L. R. Scarborough

About seventeen years ago in Waco, Texas, the Southwestern Baptist Theological Seminary was born in the heart and brain of Dr. B. H. Carroll. A few years afterwards he moved the Seminary to Fort Worth. In the fall of 1914 this great Baptist giant died and went to his reward. Just before he died, he said to me one day as I sat by the side of his sick-bed, "Some day one of two things will happen to this Seminary and the Southern Baptist Convention. The Seminary will either be the center of a new convention composed of the Southwestern States, or the Southern Convention will take over the ownership and control of the Seminary. I pray that the former may never happen and if the latter happens that it will be done without opposition." More than a year ago I took up the matter of the Southern Convention's ownership of this Seminary with our faculty. They unanimously endorsed it. I passed it on to the trustees. They unanimously endorsed it. I passed it on to the Southern Convention at Kansas City. A committee was appointed to consider the matter. The committee in Kansas City in a meet-

ing and in another meeting at Atlanta unanimously recommended it. I passed it back to the eleven Southern States who then owned and controlled the Seminary. All of the state conventions unanimously endorsed the proposal. The Convention's committee reporting favorably on the offer, the Convention at Atlanta unanimously accepted the Seminary.

The Training School in connection with the Seminary was offered to the W. M. U. Convention for the appointment of an advisory board for the management and control, in connection with the Board of Trustees of the Seminary. The W. M. U. Convention unanimously accepted it.

So after ten years, Dr. Carroll's prayer was answered. Everybody who voted on the proposition, voted unanimously for the Southern Convention's control and ownership. A board of trustees, composed of twenty-five—one from each state, one from the District of Columbia, and seven others without reference to state lines for an executive committee, were appointed by the Convention. These are to serve in groups of five, one group for one year, one for two, and so on. The Convention elects direct in filling vacancies in the Board.

The Convention in voting on the allocations of Southwide funds for the next campaign, voted to give this institution 4½ per cent out of Southwide allocations for the support of this institution. Thus, they not only took over its control and ownership, but provided for its support and its enlargement and equipment.

The Seminary has property, buildings, endowment, lands, etc., easily valued at nearly two million dollars and has an indebtedness of \$114,000.00. We have an enrollment of resident students this year of 649, non-resident correspondence students 1,001, a faculty of 33 teachers. We have 68 volunteers for foreign mission service, 18 at this time making application to the Foreign Mission Board for immediate appointment. The Foreign Mission Board last year, out of our last two graduating classes, appointed and sent out 21 to the various foreign fields. The students and faculty in their practical work department report this year the largest results in any year in our history, additions to Baptist churches 16,607, professions of faith 11,702, baptisms 10,922, raised for the 75 Million Campaign \$246,144.00. These results were achieved while our faculty and students were teaching and studying eight or nine months in the year. I am happy to say that this entire force is in fullest co-operation with all the work of Southern Baptists. We love all their institutions and co-operate in all their causes. We are seeking to give to Baptists and the world a trained ministry in preaching, teaching, singing and nursing, and in all the lines of Christian activity. We are doing it in loyalty to all the truth of God's Word and in the spirit of compassionate evangelism. We want to make Southern Baptists glad they own us and make it easy for them to control us. We want to furnish them the very best trained and equipped and most co-operant helpers in all the lines of Christ's causes.

How Near Are You to Getting the Library?

One B. Y. P. U. has already written that they have qualified and asks for the list of books to select from. This union will not be reported as the first unless they send in the names of the unions they have organized and also the papers from those having taken the Manual. This is one of the requirements and so the union that qualifies first will be the one that has done the work and reported it in due form. We hope by next week to announce the winner of the first library.

We give herewith a list of books that will be helpful in selecting the library. There are about \$85.00 worth in this list and you are to select \$50.00 worth. This list does not mean that you cannot ask for any book that isn't in this list; we will be glad to give you whatever book or books you may want even if they are not listed here; this list is just to help you in selecting your library; every book listed here is good:

Suggested Book List For B. Y. P. U. Library Offer

B. Y. P. U. Study Books:	
B. Y. P. U. Manual—Leavell	\$.75
Intermediate Manual—Lee	.75
Junior Manual—Sprecker	.50
Studying for Service—Black	.50
Training in Bible Study—Cooper	.60
David, Mater Poet—Keiningham	.60
Training in Stewardship—Leavell	.60
Pilgrim's Progress—Leavell	.60
B. Y. P. U. Year Book—Leavell	.50
Training in Christian Service—Leavell	.60
People Called Baptists—McDaniel	1.00
Training Baptist Spirit—V. Ness	.60
Training Church Membership—V. Ness	.60
Sunday School Study Books:	
S. S. Normal Manual—Spilman, Etc.	.75
Winning to Christ—Burroughs	.75
Talks With Trg. Class—Slatery	.75
Seven Laws of Teaching—Gregory	.75
Plans and Programs—Williams	.60
Juniors, How To Teach, Etc.	.60
Intermediate Department—Leavell	.60
Building Bible Class	.60
Doctrines of Our Faith—Dargan	.75
O. Testament Studies	.75
New Testament Studies	.75
B. Y. P. U. Socials—Linscott	1.00
Southern Baptist Handbook	1.00
All the World in All the Word	.60
Baptists in Italy—Chiminelli	.75
A History of Baptists—Christian	2.50
The Light that Grows—Dawson	1.25
Synthesis, The Bible by Books	2.50
The Efficient Church—Dobbins	1.50
The Prayer Life of Jesus—Dodd	1.50
Building a Successful S. C.	.60
S. S. Officers and Work	.60
The Moral Dignity of Baptism	1.00
A Wandering Jew in Brazil	.75
Financing a Church—Henderson	.75
Pioneering in Southwest	1.50
Parliamentary Law—Kerfoot	1.00

IN MEMORIAM

Mrs. C. L. McDowell, at Flora, Miss.

On the night of April 10th, 1924, our beloved sister fell asleep quietly and sweetly, for she was weary and our Heavenly Father and His angels attended her bedside and drew the curtains of death gently around her cheek; then accompanied her pure spirit to the land of everlasting felicity. Me thinks an angel's silvery voice whispered "Arise sleeper, follow me." They bore her spirit to that land of pure delight which Christ has prepared for those who love Him, where our sweet sister shall ever dwell. Oh! how we miss her! She cannot return to us, yet when our sun is setting may we glide like summer evening down the goldentide and leave behind us as we pass away, sweet starry twilight around our sleeping clay.

Died

At his home in Mt. Hermon, La., Mr. Elbert Weston Ott, died May 15, 1924. He leaves two brothers, a wife, one daughter, and five sons to mourn his going.

—Mrs. H. M. Schilling.

W. H. Lewis

Grenada, Mississippi,
May 25th, 1924.

The members of the Men's Bible Class realizing that we have lost one of our best members in the death of Brother W. H. Lewis and recognizing that the community has lost one of its best citizens, we as an organized class have this day passed the following resolutions:

First, We extend our heartfelt sympathy to the bereaved wife and children in the loss of husband and father and assure them that we feel deeply our loss in being deprived of the association with such a splendid character.

Second, We pray that the Grace of our Lord be with the wife who shall miss him far more than any one else and offer our services to her at any time we can be of help in any way.

Third, That a copy of these resolutions be sent to the family, The Baptist Record and The Grenada Sentinel for publication, and a copy be spread upon the class minutes.

Respectfully submitted,

Men's Bible Class
First Baptist Church.
Dr. J. K. Avent,
H. J. Thiel,
John L. Milner,
Committee.

The Deacon's Daughter	1.00
Christian Religion in Its Doctrinal Expression—Mullins	3.00
Captain Pluck—Mullins	1.50
Endued to Win—Scarborough	1.75
The Tears of Jesus—Scarborough	1.25
Prepare to Meet God—Scarborough	1.25
With Christ After Lost—Scarborough	1.50
Personal Evangelism—Sellers	1.50
Manual of Church Music—Reynolds	.75

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Baptist Church.

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God's Call to America—Truett.....	1.50
A Quest for Souls—Truett.....	1.50
Budget Plan—Tull.....	.60
A Successful Sunday School At Work—Leavell.....	2.00
Christianity at the Cross Roads—Mullins.....	1.75
Seven Questions in Dispute— Bryan.....	1.25
Famous Figures of the Old Testament—Bryan.....	1.50
Abraham Lincoln, Boy and Man—Morgan.....	.75
Across the Years—Porter.....	.75
Age of Innocence—Wharton.....	.75
At the Foot of the Rainbow— Porter.....	.75
At the Sign of the Jack O'Lantern—Reed.....	.75
The Border Legion—Grey.....	.75
Cloudy Jewel—Lutz.....	.75
Contrary Mary—Bailey.....	.75
Daddy Long Legs—Webster.....	.75
David Copperfield—Dickens.....	.75
Dear Enemy—Webster.....	.75
Exit Betty—Lutz.....	.75
Flower of the Dusk—Reed.....	.75
Freckles—Porter.....	.75
The Harvester—Porter.....	.75
Heart Throbs—Chappelle.....	.75
Just David—Porter.....	.75
Just Patty—Webster.....	.75
Laddie—Porter.....	.75
Last of the Plainsmen—Grey.....	.75
Lone Star Ranger—Grey.....	.75
The Man of the Desert—Lutz.....	.75
Obsession of Victoria Gracen —Lutz.....	.75
Prudence of the Parsonage— Hueston.....	.75
Prudence Says So—Hueston.....	.75
Prudence's Sisters—Hueston.....	.75
Wildfire—Grey.....	.75
Cruden's Concordance.....	1.50
Smith's Bible Dictionary.....	2.00
Book of Daily Devotions— Crumpton.....	2.00
All Good Clean Fiction.....	\$85.50

Efficient Officers

This is to certify that each of the six District B. Y. P. U. Conventions has a most efficient corps of officers. Not one of them but is on the job and working to make their convention this year a big success. They are writing letters, and they are giving us a write up for the Record, a message to the entire constituency of their district. The results are going to be that this year our conventions will be the best we have had. Those who have to miss the convention in their district are to be sympathized with; you can't be as useful afterwards if you miss this inspirational feast.

"CAPTAINS OF THE MEN OF DEATH" FOR 1923 In the State of Mississippi

	Deaths
Tuberculosis.....	1,748
Heart Disease.....	1,621
Bright's Disease.....	1,478
Influenza.....	1,390
Pneumonia.....	1,318
Early Infancy.....	1,130

Total..... 8,685

Add the deaths from intestinal troubles (851), and deaths from cancer (841), and we have eight afflictions causing over half the deaths that occurred in the State during

the year 1923, when 20,363 people died in the State of Mississippi. This is 1,085 more people than died in the State in 1922; however, during 1923, 1,060 more people died of measles, whooping cough, and influenza, than died in 1922 of the same diseases. Over twice as many died of influenza in 1923 as died in 1922. Fifteen more were killed in auto accidents in 1923 than in 1922. Twenty-one more were killed by railroad trains, (some of these accidents being autos struck by trains). Marked reductions were noticed in deaths from typhoid fever, malaria, diphtheria, and tuberculosis. There were 482 less deaths in 1923 from these diseases than in 1922. There were fewer homicides—343 in 1923, while there were 378 in 1922.

A CONVERTED ONE

This is the nick-name given in scorn in Roumania to believers outside the National religion. Dear followers of Christ the Crucified
Glory ye in your shame!
Take up the name
Put upon you in scorn;
Wear it with holy pride!
What nobler name could ye have borne?
Converted! turned around! faring no more,
With the dull stream of laggard souls,
To reach a hopeless shore!
For now a Pierced Hand controls
Your character and destiny.
Converted ones! in Jesus made alive!
Ye shall arrive
Safe in the endless Home of the twice-born.
—William Olney.

EVERY PASTOR AND CHRISTIAN WORKER SHOULD READ THIS BOOK

By J. M. Kester, Educational Secretary

How shall we give our churches a world-vision and inspire them for the world-conquest for Christ? This is a question often asked and more often in the minds of our leaders. At last a book has appeared which answers the question and suggests practical and helpful methods by which the important task may be accomplished. "Making a Missionary Church" is the title. It was written by Stacy R. Warburton, author, foreign missionary, pastor, and missionary editor and executive. "We have tried", says the author in his preface, "to present the best plans of missionary organization and missionary work for a church and its various departments, plans approved by successful use and good results". He has tested what he suggests. Hence the book is unusually practical. The chapter headings will indicate something of the richness of the contents: I, The Purpose of the Church; II, A Unified Missionary Plan for the Church; III, The Training of the Pastor; IV, The Training of the Church Officers; V, The Training of the Parents; VI, The Message of the Pulpit; VII, The Church-School Curriculum; VIII, Young People and Social Life; IX, Keeping Informed; X, Missionary Activities; XI, Missionaries and the Mission Boards; XII, Recruiting for

the Fields; XIII, Money for Missions; XIV, Prayer for Missions; XV, Organizing a Missionary Church. At the close of each chapter is a very suggestive bibliography which alone is worth the price of the book.

The book referred to has just come from the Judson Press and is priced \$1.75 per copy. It may be secured through the Educational Department, Foreign Mission Board, Richmond, Va., or through the Baptist Book Department of your State. I heartily commend the book, and hope that every pastor and church worker, who wants to see his church measure up to its opportunities in this new day and really serve the Kingdom in a worthwhile way, will secure a copy of the book at once, read it during the summer, and be ready to put its suggestions into practice this coming fall and winter.

Baptist Young People's Union District Four, Mississippi

To the Baptist Young People of District Four of Mississippi:

We heartily insist on you being present at the District Four B. Y. P. U. Convention, which meets at Philadelphia, Miss., June 12th and 13th.

I have just returned from a trip there, and they assured me that everyone would be well cared for and entertained while there.

We have the best program we have ever had. We want you to come and feast upon the spiritual bread that will be given out. Bring your whole Union. Philadelphia is a fine little city. It is "the city upon the hill". You can't hide them, either, when it comes to doing things. Go to the Convention and let them show you how they can entertain you. You will feel much better when you leave there, by being with the good people and hearing the program.

If you have difficulties in your Union bring them. Come prepared to stay throughout the entire program. We are looking for you.

J. A. Gardner, President,
Box 213, Meridian, Miss.

SYLVARENA

On account of our pastor, Rev. W. W. Allred's nervous breakdown, which he has suffered this spring, the church granted him, at his request, a resignation.

Later, finding out that we could get him to preach for us one Saturday and Sunday in each month, the church, unanimously, called him back. We felt as if it would be better for us to give up one half of our time rather than change pastors.

We hope that he will soon regain his strength and that he may continue to do great good.

—(Miss) Amy Sullivan,
Committee.

LILY ICE CREAM

is better

LILY ICE CREAM COMPANY

Meridian, Miss.

Phone 41

IT WILL PAY

To take \$5.00—\$10.00—\$25.00—from your monthly income and send by mail to Mississippi's largest bank for deposit in our 4% Savings Department.

For vacation, for sickness, for old age, for the new home—the Savings Account is a good friend.

The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

HILLMAN COLLEGE For Young Ladies

Clinton, Miss.

Member Mississippi Association of Colleges.

Member American Association of Junior Colleges.

Happy, Healthful, and Homelike.

Located at Clinton, the Mississippi Training Camp for Baptist Leaders. Best location in the State for a girl's school.

Boarding patronage limited to seventy-five. Every place was engaged and girls were turned away for lack of room before this session opened. Write now for information.

M. P. L. BERRY, President.

EDWARDS HOTEL

JACKSON, MISSISSIPPI

New and Modern in Every Respect.

Fireproof and Safe to Live In.

300 Rooms. Every Room Has Private Bath.

Sample Rooms and Bed Rooms Combined.

Circulating Ice Water.

Convention Hall Seating 500.

Five Dining Rooms. Cooking Done by Electricity.

Popular Prices. New, Nice, and Neat.

Make The Edwards Your Home When in Jackson.

We Study and Plan to Make Our Guests Happy.

JOHN L. WARE, Manager.

(Continued from page 13).
own officers and committees who serve for the ensuing year. The program of each convention should emphasize exclusively the work of that department.

How to Get Started

The Association, or the Executive Board of the association, should appoint a superintendent for each of these departments, the W. M. U., the B. Y. P. U., the S. S., and the Laymen. The superintendent of each department should then proceed in co-operation with the Executive Board and other leaders of the association to organize the convention of his department. The superintendent of each department, together with the officers of his convention, should report to the annual meeting of the association each year the progress of the work of his department. A superintendent for each of these departments should be elected by the association every year to have general oversight of the work.

REACHING THE CONSTITUENCY All Meetings for All

In following the plan outlined above, it should be kept in mind that each quarterly meeting should be attended by representatives from every department of work in each church. It is only in this way that the fullest co-operation can be secured in pushing forward the whole kingdom program in the association. Each department should know what the other is doing, and each should foster the interests of the other. For example, if a church needs a B. Y. P. U. organization, it should be the purpose of the S. S. Department, the W. M. U. Department, and the Laymen's Department to aid in planting one there.

Some associations might see fit to devote an hour at each quarterly convention for sectional conferences of the workers of the various departments. These sectional conferences might be held while the Executive Board is in executive session.

Grouping of Churches

The Executive Board in co-operation with the various department superintendents should work out a permanent grouping of the churches of the association around strong centers for convenience in all sorts of extension work. This grouping should take the place of any and all similar arrangements now in use by the various departments so that the entire effort of all the workers in all the departments may be directed in complete harmony for the promotion and prosecution of a well rounded program.

When this grouping of the churches has been perfected, the convention of each department should elect a vice-president, or a group leader, for each of these groups.

EAST MOSS POINT

I am now on my new field of labor here for the Lord in Moss Point, having arrived last week. I have enjoyed very much reading the paper which you give us and I know every one else does that takes it and reads it.

My work here so far has been really pleasant and I do not believe I could find any better people anywhere than here at Moss Point and

Escatawpa. There is lots to do here, but with such good people to co-operate with I know it is going to be a great pleasure to work here.

I am starting a revival service in Escatawpa Sunday (June 1st) and I believe that the Holy Spirit is already at work, and I am looking forward to many being led into the kingdom.

May I say that I am here for work, and while I am not familiar with the works of Mississippi Baptists, I am here to do all I can for the Lord and I am ready to co-operate with you in every way possible.

May the Lord bless you in all your work and may the Holy Spirit continue to lead you to give us such a good paper.

Yours in Christ,

—H. L. Gaston.

P. S. May I also say that Escatawpa has called for half time, so I now have half time at East Moss Point and half time at Escatawpa.

COMMUNICATION

(The Signal gladly publishes letters from its readers where contributors sign their names, with the understanding that the views expressed are those of the contributors, and have nothing to do with the policy of this paper.)

Eunice, La., May 27, 1924.

Editor Signal,

Crowley, La.

Dear Sir:

Have we religious freedom in Louisiana? The above question is suggested by something which occurred not far from the town of Rayne last week. Here is the story: Three preachers and the other Christian workers had been invited by a man living in that community to read the Bible and conduct a religious service in his home.

When the preachers arrived they were told that a Roman Catholic priest was coming to the meeting. They supposed that perhaps he was coming for a friendly discussion of doctrine. A large crowd was present. When the priest came in he accosted one of the preachers and abruptly demanded to know by what authority he was there to conduct a religious service. The preacher answered, "By the authority of God."

The priest said, "These people are Catholic and this is my territory. You have no right here." After some further talk the priest told the people to disperse and warned the preacher against coming into that community for a service.

In fair America do people have a right to worship God according to the dictates of their own conscience, or must someone else dictate?

This is written in a spirit of fairness and not malice.

—S. G. Hazelwood.

LITCHFIELD, ILL.

Reports just received show a great work of grace which has just been completed in Litchfield, Illinois, in the First Baptist Church, of which Rev. R. J. Anderson is pastor. Deep conviction prevailed throughout the entire campaign and souls came to Christ, night by night, from the time of the first invitation extended and

on until the closing day. During the three weeks' meeting one hundred and fifteen accepted Christ, twelve additional ones were reclaimed and ten church letters placed locally. Also, ninety-one were received into the church during the meeting. On the last Sunday afternoon, fifty-seven were baptized at one service. Great crowds, taxing the capacity of the building, attended nightly. This campaign emphasized, strongly, the fact that the preaching of the old fashioned gospel and of sound Bible truths is still honored by the Holy Spirit. Rev. James B. Little, pastor of the First Baptist Church, Benton, Ill., did the preaching, while Singing Evangelist William S. Dixon, Wheaton, Ill., assisted in the music and preached part of the time.

John D. Rockefeller, Jr., has given \$1,000,000.00 to the endowment of Union Theological Seminary in New York (Presbyterian); also another million to restore the cathedral of

Rheims and the Versailles Palace and garden of Fontainebleau.

The Biblical Recorder has so many announcements from evangelists wishing meetings who ask for space in the news columns, that the editor is forced to class them as advertisements and put them in the advertising columns.

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS
GET THE BEST POSITIONS"
Call or Write for Free Catalogue

Kodak
finishing and
supplies by mail
Prints 3+4+5+each
WRITE FOR CATALOGUE
LOLLAR'S
P.O. BOX 71
BIRMINGHAM, ALA.

FOR TROUBLED NERVES

High Blood Pressure, Dyspepsia, Neuritis, Worry, Despondency and General Inefficiency, investigate the new rational methods now being successfully used at

THE BIGGS SANITARIUM, Asheville, N. C.

Booklet Free

Appalling Problem Confronts Americans, Life Tables Show

Average health span extends only from age 18 to
age 31—Earning power dwindles
rapidly after 40

Health—physical freedom and full vigor—ends at age 31 for the average person. Maximum usefulness ends at 40. These facts, shown by the United States Life Tables, 1920, form the most appalling problem every human being has to face!

What are the years after 40 going to mean to you? Will they be worth living? Can you earn your way during those years?

Not if you are "the average individual." What sort of person is "the average individual" in America? He works hard. He eats unwisely. He loads his body with drug stimulants, which appear to give energy, but actually borrow this energy from his own reserve.

Age 31—and he begins to slip. The reserve strength which his body sought to store up against these later years, has bit by bit been robbed. Age 40—he suffers loss of income. Age 50—what?

Remember the simple laws of health which everyone learned in school. Avoid stimulants. Avoid the sleepless hours, upset digestion, warning headaches, taut nerves and muddy complexions which so often accompany the use of the drug caffeine.

Caffeine is classified as a poison. Like strychnin, it is sometimes given by doctors in cases of heart failure. The average cup of coffee contains the usual dose of caffeine administered in such cases. The alarming foolishness of taking this poison regularly into the system is borne out by the frightful mitigation of health and usefulness as compared with the length of life.

You need the digestive aid and comfort of a hot drink. You can get such a drink without drugs. You can get it with a flavor which millions of people consider more delicious than any other. You can get it in a form which contributes, rather than robs, reserve strength.

Change to Postum! Whole wheat and bran, skillfully roasted, with a little sweetening. Nothing more. A wholesome drink—an enjoyable drink. Try Postum for thirty days—you can't rid yourself of the effects of a habit of years in a few days.

We will start you on your thirty-day test, with a week's supply of Postum—free. Either Postum Cereal (the kind you boil) or Instant Postum, the easiest drink in the world to prepare. Either kind costs less than most other hot drinks. Just indicate the kind you want for your week's free supply—and we will also have Carrie Blanchard, famous for the goodness of her Postum, send you her own directions.

Are you interested in the years after 40? Accept this offer now!

TEAR THIS OUT—MAIL IT NOW

POSTUM CEREAL Co., Inc., Battle Creek, Mich.
I want to make a thirty-day test of Postum. Please send me, without cost or obligation, one week's supply of

INSTANT POSTUM . . . ☐ Check which

POSTUM CEREAL . . . ☐ you prefer

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City _____

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